

# AMERICA

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### CHRONICLE

**Home News.**—Congress is agitated over the clause in the "Panama Canal Bill" exempting American coastwise vessels from tolls. The President is exerting his influence

*The "Coastwise Exemption"*

to have the free toll provision repealed. He has had several conferences with the opponents of a repeal.

The result is most gratifying. He is gradually winning over congressmen and senators to his way of thinking. Meantime the people are becoming more and more interested in the vexed problem. The "New York Peace Society" has issued a booklet containing the deliberate judgments of numerous college presidents, superintendents of schools, clergymen, and prominent business men on the subject. All favor the repeal. On the other hand many men of prominence and many papers of ability and probity are opposed to it. Some of these, however, are willing that the matter should be submitted to "The Hague." The present outlook points to a speedy repeal of the clause under dispute. Whether the national honor requires this or not is a question which is at present seriously debated by our public men.

For the last ten years jurists have been clamoring for a codification of our laws. Lawyers who have been called upon to adjudicate hard problems have found their

*The American Academy of Jurisprudence*

task supremely difficult. Principles are obscured by useless details and scattered through many volumes of

statutes, innumerable reports of cases and various textbooks. The American Academy of Jurisprudence has been founded to remedy this evil. Its president is William H. Taft; its vice-president, Alton B. Parker. The

secretary of the Society, James De Witt Andrews, sometime chairman of the "Committee on Classification of Laws of the American Bar Association," explains that the aim of the Academy is a systematic statement of law which will bring into the foreground the great fundamental institutions and principles around which detailed rules are grouped. The Academy is a voluntary association which will be incorporated by Congress. It will be supported by membership fees, though later state and federal aid will be asked. On Friday members of the Academy appeared before the House Committee on the Judiciary to appeal for laws which will abolish the technicalities which impede rather than promote justice. The Academy deserves the support of all interested in social progress.

Last Saturday the United States Senate ratified arbitration treaties with Great Britain, Japan, Spain, Norway, Sweden, Portugal, Switzerland and Italy. All the

*The Arbitration Treaties*

treaties, except those with the first two nations are quite unimportant.

The compacts with Great Britain and Japan met with prolonged and vigorous opposition from some. In both cases the opposition was attributed to race prejudice. Senator Chamberlain offered an amendment which would exempt from arbitration "questions arising out of the immigration of aliens, the admission of aliens to American schools, the Panama toll controversy and issues concerning the Monroe doctrine. The amendment was defeated. Opponents of the treaties find consolation in the fact that no dispute can be arbitrated without the consent of two-thirds of the senators. Moreover, the treaties are phrased in such a way that, unfortunately, there is ample opportunity for evasion. No dispute which affects the vital interests, the independence or honor of

the two contracting States, or the interests of third parties is to be submitted to "The Hague." There is scarcely anything save trifles which cannot be placed in one or the other of these categories. Perhaps the fourteen arbitration treaties to come will mark a more satisfactory advance towards the desired international comity.

The short ballot constitutional amendment has passed the New York Assembly by a large majority. The amendment requires the election of the Governor and Lieutenant-Governor only. The

*The Short  
Ballot*

Governor has the power to appoint many State officials who formerly depended on the popular vote of office. He may name the Attorney-General, the Secretary of State, the Comptroller, the Treasurer, the State Engineer and Surveyor. The amendment has the support of the Republicans and the Progressives. It is thought likely that the Democratic Senators will attempt to insert a clause providing for the ratification of the appointments by the Senate. This clause would serve as a check on a weak or scheming Governor. There are many honest and able critics of the amendment who dislike to see so much power centered in one man. This is natural, for abuse of power is easy. On the other hand the short ballot makes it less difficult to fix responsibility.

Five anti-trust bills called "The Five Brothers" are in course of preparation. At this writing all the details of the bills are not known. Two things seem certain, however. The first bill, a pet measure of the President, prohibits "interlocking directorates." It aims to prevent

*"The Five  
Brothers"*

any great amount of concentration of power in the hands of a small number of captains of industry. It is comprehensive in scope and if observed, will abolish many grave abuses. A second bill is a complement of the first. It establishes a Federal Trade Commission with extensive jurisdiction over the business of the larger corporations. The contemplated bills are calling forth vastly different judgments. Democratic statesmen favor them. So, too, do the people at large, who believe that most of their hardships are due to the trusts. Many business men denounce the measures roundly. Prominent members of the New York Chamber of Commerce say that the legislation is tyrannous and ruinous to business. A committee was to go to Washington to protest against the measures. This intention was frustrated by the news that "hearings" were closed. A committee of the Chamber of Commerce of the United States is sitting in Washington with the intention of reporting to the President and Congress findings on inter-state commerce and other problems likely to fall under the scope of the bills. The outcome of the agitation is uncertain. Should the main features of the bills pass into law a readjustment of business interests and methods will be necessary. That this can be accomplished without a crisis is the opinion of the more sanguine statesmen.

**Canada.**—There is a feeling that before Parliament adjourns it will be asked to give further aid to the Canadian Northern Railway. This the company denies, and

*Canadian  
Northern Subsidy*

to remove the idea that it has received extravagant subsidies, asserts that these do not reach 10 per cent. of its total amount of expenditure in construction. The Province of British Columbia is undertaking to guarantee its bonds for \$10,000 per mile inside the province, which will bring its guarantee up to \$25,000 a mile, or a total of \$125,000,000. Moreover, it has extended the time stipulated for the completion of the road from Yellowhead Pass to Barclay Sound for two years from July 1, 1914.

In issuing the usual regulations for Lent the Archbishop of Montreal takes the opportunity of rebuking the modern fashions in dress, and calls upon Catholic women

*Social  
Abuses*

to show their religion by refusing to sacrifice Christian modesty to the dictates of the world. In this connection he also forbids Catholics absolutely to dance the tango or any other new dance resembling it. Some journals sent reporters to ask ministers what they thought of the prohibition. Most of the out-and-out Protestants praised it, but the Protestant Bishop and his circle naturally took their place on the fence.

The Manitoba Government has opened its agricultural college. The institution is most complete in all its branches and, it is hoped, will do much good in improv-

*Provisions for  
Social Betterment*

ing the conditions of agriculture in the province. Besides agriculture proper, it deals with stock raising, dairy farming and poultry and kindred industries. The British Columbian legislature has just passed a bill which requires all municipalities seeking loans in the stock market to obtain the approval of the Provisional Government. The new law has been received with great favor, even with gratitude in the London money market.

The prospects of immigration for the coming season can not be called good. There is a great falling off of immigration from the United States; and so few immi-

*Immigration*

grants from Europe are presenting themselves that several steamship sailings have been cancelled. There is no doubt that the greater part of the West has entered a period of reaction, the necessary consequence of the boom of the last few years. This is indicated by the bank clearings, which show a great falling off, especially in those towns which were boomed most vigorously.

**France.**—After the funeral rites in Nice where M. Déroulède died, which were celebrated with much pomp in presence of the Bishop of Meaux and the Bishop of

*Funeral of  
Paul Déroulède*

the diocese, who pronounced the funeral oration, the remains of the famous patriot were transported to his beloved Paris. There his funeral became a popular demonstration. A procession, numbering 10,000



men, contained delegates from a large number of patriotic and Catholic societies and an immense multitude filled the pavement on both sides of the route. This led past the statues of Strasburg and Blessed Jeanne d'Arc. At the latter was a striking demonstration. "Who goes there?" cried two sentinels. "France," was the reply, and every head was bared simultaneously. The Government took no formal part, but the balconies of the Ministry of Marine were filled with spectators. The procession halted for a moment before the statue of Strasburg, and MM. Barrès and Habert, leaving the ranks of the chief mourners, laid a garland at its base. The Requiem was celebrated in the Church of St. Augustine. The Bishop of Angoulême presided and made the funeral address. Mgr. Odelin, Vicar-General, represented Cardinal Amette. The civil discourses were given in the porch of the church.

The Academy held its election for the seats of the late Henri Poincaré, Emile Ollivier and Thureau-Dangin. For the first Léon Bourgeois offered himself and the

#### *Elections to the Academy*

Radicals were eager for his election on political grounds. Radicalism is not in the ascendant in the Academy just at present, and he was defeated by Alfred Capus, a journalist, poet and dramatist, who, if he is not among the worst of the dramatic writers, is certainly not among the best. However, he is not a Radical which was what counted. Bergson, the fashionable philosopher, succeeded Ollivier, defeating a much worthier candidate, Charles de Pomairols. According to François Veuillot, it was his vogue that won the day for Bergson. However, the Academy honored itself and gave Thureau-Dangin a worthy successor in electing Pierre de la Gorce, the author of the "History of the Second Republic" and of that work, magnificent in every way, the "History of the Second Empire."

Vice-Admiral Germinet has passed away in his sixty-eighth year with all the rites of the Church. He is famous for his letter to the newspapers in which he raised

#### *Death of Admiral Germinet*

the cry of alarm against the weakening of the fleet under Pelletan, Minister of Marine in the Clemenceau cabinet of evil fame. He was in command of the Mediterranean Squadron at the time, and sacrificed his future to his patriotism. He was, of course, deprived of his command and retired. But his words were not without fruit.

**Germany.**—The recently published memoirs of Admiral Dewey have revived the controversy over the friction between the American commander and the German Admiral von Diederich at

#### *Dewey Incident*

Manila Bay. The question had been seriously agitated in the Reichstag, and an explanation of the incident was desired. This has now been given in full. Various causes had led to a slight misunderstanding and tension between the

American and German commanders, but the conflict itself arose at the very time when the German squadron was about to be withdrawn. At this period shots were fired from the American fleet at two German pinnaces. One was held up because the German flag was not showing plainly, the other because it was not promptly identified by night while conveying a message to the Olympia. These actions, it was thought, were prompted by an unfriendly spirit. Later the German Admiral sent his flag lieutenant to make a formal protest when the American commander halted a German cruiser to learn its identity. In return Admiral Dewey announced his intention of sending an officer on board every war ship arriving in Manila Bay. He was "to make inquiry and establish her identity." Such a step was considered by the German Admiral as tantamount to proclaiming the right of cross-examining every German commander. He therefore declared in a conversation with the English Admiral that he would shoot any officer attempting to carry out this order. The correctness of his position, he says, was acknowledged in the final settlement. War ships arriving in the bay were to report to the American commander and afterwards to show their flag. The entire incident closed with a cordial exchange of presents and letters on the part of Admiral Dewey and Admiral von Diederich. It was deeply regretted, therefore, by the German officer that the incident should have been revived. Admiral Dewey's memoirs, he tells us, are filled with inaccuracies.

The Archbishop of Cologne, the Bishops of Trier, Osnabrück, Hildesheim, Paderborn and Münster have issued to their diocesans a joint pastoral upon the labor

#### *An Important Pastoral*

union question, which at present is the foremost topic of discussion among Catholics. The Bishops strongly insist that the social problem is in the first place a moral and religious question. They then stress the duty of the hierarchy to investigate the nature of the societies to which Catholics belong. In the matter of trade union organizations an authoritative decision has been given by Rome in the Encyclical *Singulari* of September 24, 1912. According to this, the Bishops repeat, Catholic labor unions are to be encouraged before all others. Where such organizations can be made economically adequate it would not be permissible for Catholics to join inter-denominational unions. Where such, however, is not the case, the faithful in Germany may enter the existing "Christian Unions." In this latter case they must likewise belong to a Catholic *Arbeiterverein* (Workingmen's Association), and must see to it that their inter-denominational labor unions tolerate no principles in opposition to the laws of the Church and the prescriptions of the spiritual authorities. The letter then insists that no Catholics may belong to any organization which adopts a standard of morality different from that of the Catholic Church. It is the function of the Bishops, as the authorized exponents of the Church's teaching, to decide whether any given organization offends in this regard.

"The loyal spirit," continues the pastoral, "which the Catholic workingmen of our dioceses have so often shown in the most touching and heroic way inspires us with a perfect confidence that they will readily heed our episcopal warnings. They may rest content that, no less than the Holy Father, we too have the fullest understanding of all their needs and hardships, and sympathize with them most heartily." An appeal to Catholics to set aside all their differences and to unite under the guidance of their episcopate, which in turn will ever remain perfectly united in sentiment of the Holy Father, is the final word of this strong and zealous pastoral.

**Great Britain.**—In Poplar the Liberals retained the seat, but the Unionists increased their vote by 1,122, reducing the Liberal majority of 1,829 in 1910 to a combined Liberal and Labor majority of 1,171. In Bethnal Green, Mr. Masterman, who had accepted office in the Cabinet, was defeated by a small majority, owing to the appearance of a Labor candidate. For the same reason the Unionists won in Leith Burghs. On the other hand, the Liberals reduced the Unionist majority in the Wycomb Division, Bucks, of 2,556 by 225. Unionists pretend that these results show a reaction in their favor, and call on the Government for a general election. But, as a shrewd writer in the *Nineteenth Century* remarks, "to prove their thesis the Unionists are always doing little sums in addition or subtraction: when there is a real reaction no one does sums." According to present appearances a general election would return the victorious party, whichever it might be, in a slight majority, with the Labor Party holding the balance of power; something that will come sooner or later, but is undesirable from the point of view of both parties.

**South African Deportations** The Umgeni, carrying the labor agitators despatched from South Africa, reached London. Reporters and others, who tried to go aboard while she was in the stream, were repelled. The deported men addressed them from the ship, said that they would not leave it of their own free will until they did so on South African soil. They then sang the "Red Flag" in chorus. On second thoughts, which generally are better than the first, they changed their minds, but issued a manifesto that they went ashore without prejudice to their rights. Though extremists are making a fuss over them, the Unions, as a whole, are not likely to trouble themselves over the affair.

**Ireland.**—The Postmaster-General's permission to the Cunard Company to violate their mail contract regarding Queenstown has resulted, as forecasted in last week's Chronicle, in uniting all parties against the action. At a meeting of delegates from all the provinces, presided over by the Lord Mayor of Dublin, Mr. W. H. Gamble, the president of the Belfast Chamber of Commerce proposed

the resolution against the "unjust violation of a contract and Postmaster Samuel's arbitrary action in disregarding the wishes of all Ireland." Sir Roger Casement said "the only way to deal with an Englishman who broke his word is to hit back at him," and he carried a resolution pledging the committee "to deal with this wanton breach of faith through Irish-American statesmanship and our widespread kindred in America." He believed it feasible to secure financial support in the United States for independent communication between Ireland and America. Arrangements were made to get all the Irish Members to bring united pressure on the Government.

**National Events** The anti-Home Rule agitation has been stimulated by Liberal losses in the bye-elections, though in every case the combined vote of the official and Laborite candidates showed a large majority for Home Rule. Mr. Landon, M.P., said the Irish Party would destroy any Bill that excluded any part of Ireland from its powers; and as to the threats of Orange rebellion, "at the call of a single telegram Munster, Leinster, and Connaught would mobilize 200,000 men to stand beside the Ulster Nationalists. If Sir E. Carson and his satellites will not accept the kid glove, they can have the mailed fist." Among many meetings arranged for St. Patrick's Day, that on the Hill of Tara is exciting national interest. Mass will be said on the historic site by Cardinal Logue, and many bishops and other leading Irishmen will attend. His Eminence and Archbishop Healy, in issuing the call, said the ceremony and proceedings, on the eve of self-government, would presage the inauguration of the new Ireland in the spirit of the old.

**The Philippines.**—The Rt. Rev. M. J. O'Doherty, D.D., Bishop of Zamboanga, P. I., has been obliged to contradict in the pages of the *Mindanao Herald* an assertion made by General Pershing, formerly Governor of the Moro Province. The General asserted that the public schools now existing in his province "are well in advance of the sectarian schools in every particular." By "sectarian," Catholic schools of course are meant. The Bishop maintains, however, that the General's statement is "flatly contradicted by facts," for even in the material line, the "parochial school of Dipolog is the finest in the Province"; "in the intellectual line the parochial schools of Dapitan, Caraga and the girls' school of Tetuan, even in the matter of English, can stand side by side with the best of the public schools; and in the moral line the less that is said the better for the public schools." Indeed, these parochial schools, which the Filipinos maintain at the cost of great sacrifices, are so good that wherever one is opened the neighboring public school notwithstanding its more "competent personnel" and "more modern lines of educational" methods, to quote General Pershing, is at once abandoned by the Filipinos.



## TOPICS OF INTEREST

**The Individual and Society**

For many years there has been a constant conflict between man and society, between the individual and the state, and out of this conflict there have grown two distinct and different schools of political thought. One school claims the supremacy of the individual, the other the supremacy of the state.

During the last three centuries individualism has been in the ascendent. The great prophets and teachers of this school were Adam Smith and the philosophers contemporaneous with him. They taught the doctrine that the highest function of the state was to protect property and to safeguard persons from assaults and criminal violence; and that the individual performed his full and only duty to society when he increased his own wealth, thereby adding to the wealth of the nation.

This individualism had its virtues and its faults. It developed trade and commerce; it established our great industrial system; it utilized the inventions of science; it made two blades of grass grow where only one grew before; it built up in part a splendid race of men, captains of industry, merchant princes, leaders of finance, masterful men, builders of states and empires. But the individualism of the past was selfish. As its name implied, it considered only the individual and paid no attention to society. It advanced the interests of the economically strong and paid no attention to the weak. Moreover, it lacked flesh and blood, humanity. It looked upon human labor as a mere commodity and merchandise, something to be bought and sold. It disregarded, or at least, was indifferent to the social, the moral, the physical and intellectual rights of the workers and toilers of the land. In one word, it measured its duty to society and itself by the "pay envelope." Morals, housing, sanitation, pleasure, all these things were nothing. The weekly wage was the one and only thing to be considered.

It failed. It has gone, never to return. The old order has passed.

To-day we are confronted with the possibility of the other extreme, where man is nothing and the state is everything. In this I am not referring to governmental ownership of the ways and means of production and distribution, but to the marked tendency everywhere apparent of the state to usurp the duties, the rights and privileges which belong primarily and ultimately to the man and the family.

The danger in this assumption of the rights of the individual by the state is not so much that of a bureaucratic control, interfering with the daily business of life. The danger lies rather in its effect upon the race. If the state becomes everything and man nothing except a germ in the social organism, a mere cog in the wheel of society, then men of necessity will lose their self-dependence and

self-reliance. As a consequence we shall become a race of weaklings; and the pernicious doctrine that the world owes every man a living, without working for it, will become the settled policy of the state. Manhood, character and individuality will become pauperized.

Under our complex and involved civilization there are many things which the State can do and must do, which would have been unthought of a few years ago; but the present tendency is to go too far, and in the performance of proper state duties to forget the man and the individual. The real gift of leading statesmanship in our day is to keep the balance true between the rights of the individual upon the one hand and the rights of the state on the other.

On one occasion it was asked if it was lawful to heal upon the Sabbath, and the answer is known to all. "Man was not made for the Sabbath, but the Sabbath was made for man." And so man was not made for government, but government was made for man. Society or government is not a "mysterious and reverend abstraction to be worshiped in a state of naked divorce from expediency and convenience." Government has an end, and that end is not its own development. Such a theory results in a pagan conception of society. In other words, the end of society is not its own development, apart from the men whom it is to serve. The poor and the lame and the old are not to be cast into the scrap heap, so that society may become the association of the perfect, the strong and the powerful. Government has for its proper conception, not its own development, but the happiness and elevation and improvement of each individual man within the sphere of its influence. It is fortunate for us that we live under a government of laws, and not under a government of men. What our laws are here in the state and nation, and how they are enforced, depends in the last analysis upon us—upon our conscience and sense of public duty—upon the moral character of the individuals who are citizens of the state.

Wise men tell us that the next conflict between the nations of the world is not to be a conflict of arms, but a conflict of industry, trade, commerce; and that the state or nation will win the victory which best conserves its resources and develops them to the highest state of perfection. Here in the United States, what is our greatest resource or asset? It is human labor. If we can make labor sturdy, efficient, contented, then we have solved the problem, and this problem solved, everything else is easy.

How can we make labor strong, efficient and happy? It is a great problem, too great a problem to be settled in a few words; but briefly we can make labor healthy by insisting that no man shall be permitted to work under conditions which endanger his life, his limbs, his morals, or his health; that no woman or child shall be allowed to work where her moral or her physical or her intellectual strength becomes stunted. We can make labor efficient in many ways, but principally by education; by educating

not merely the head, but the heart and the hand as well; beginning this education in the time of youth and scientifically developing it.

How can labor be made happy? This is another great problem, but I believe that the first essential to make labor contented and happy is to agree upon a sound system of social philosophy and then insistently to teach it. Not the selfish and narrow philosophy of individualism and liberalism, nor the airship philosophy of the near-Socialist, which has neither terminals of arrival or departure, but a sound, practical, commonsense, social philosophy that walks on this common earth with two feet and speaks a language that all can understand. The body of man cannot live without a soul, and the industrial body cannot endure unless inspired and directed by the immortal and indestructible souls of men.

When Christianity began its earthly career it believed not only in the "regeneration of the individual soul, but in the regeneration of the whole world system." Its early teachers, disciples and apostles were one in heart; they felt themselves as one man in all things that belong to the common life. In other words, if we would hope to succeed, God must reign not merely in the world of nature where He directs the rise and the fall of the tides, but in the world of industry where He directs the actions and hopes of men. We can make labor contented, too, by making it certain that in common with all the people it shares in the scheme of distributive justice. For this the doors of our courts must be opened, that there may be not only perfect justice and equality of treatment in the administration of law, but that it may be made certain that the motives which inspire the making of law, whether legislative or judge-made, are motives of justice, fair play and a desire to treat all equally and alike.

All of us owe a duty of service, not by running for office and seeking positions of trust and honor, but by intelligently informing ourselves on the great social questions pressing for a solution; by aiding the state to perform its proper duties, and by holding back the state from its usurpation of the duties which belong to the individual and the family. We need men who, in the language of President Wilson, can think in terms of society and who can act in terms of society. This present existing administration means this above everything—that the duties which men owe to society, financially, industrially, and in all ways, shall be emphasized and enforced. No man can live for himself, he must do his duty for the common good and the general welfare.

Aristotle long ago said that no man who aims at his own individual perfection exclusively can attain to the full stature of his being. We all of us owe something to our fellows, to society, to the state, to the nation; and we can never fully develop the stature of our being until we recognize this fact and try to work out our lives in accordance with it.

JAMES B. CARROLL,

*President, Industrial Accident Board of Massachusetts.*

### The Ideals of the Knights of Columbus

"If I can lend a strong arm to the weak,  
Or defend the right against a single envious strain,  
My life, though void of much that seemeth dear,  
Shall not have been in vain."

The world moves apace, and sages tell us that its motive power throughout the years has been the stuff of which dreams are made. Sometimes we call the man behind the dream an idealist and sometimes a plain dreamer, but whatever the term employed, we are all agreed that had there been no dreamers or idealists to rise above the material and the present to point the way to higher and nobler things this old world of ours would be drearily unprogressive and barren of much of its present attractiveness. Back of every great movement throughout the ages to the dawn of recorded time has been a dream, an ideal inspiring him and urging him upward and onward and ever onward.

Less than a third of a century ago in a New England town a few men of lofty ideals dreamed into a living actuality the germ of the great organization, 300,000 strong, the Knights of Columbus, which to-day boasts the proud title of the most patriotic, the most militant, the most numerous, the most aggressively Catholic of all lay fraternities that pay their tribute of filial allegiance to the old Church of the ages.

From a mere handful banded together for self-preservation in the first instance, and for the diffusion in their immediate environment of the principles of Charity, Unity, Fraternity and Patriotism, this society of Catholic manhood has gone on its way multiplying and gathering strength beyond the fondest dreams of its founders, spreading north, south, east and west, from the rugged soil of the Pilgrims to the land hallowed by the labors of the Spanish padres on the shores of the tranquil Pacific, long years before the advent of the Mayflower on the rock-ribbed coast of New England.

Its original purpose contemplated nothing more than a system of insurance among its members, and an effort to offset the influence of Masonry, which latter, if for no other reason than the secrecy with which its ceremonials were hedged around, was an ever threatening allurements. As the Order grew by leaps and bounds, however, so did the scope of its activities which became varied and co-extensive with its membership, until to-day its purposes range from the endeavor to answer affirmatively the world-old query of Cain: "Am I my brother's keeper?" and give practical expression to the "Good will to men" carol of the first Christmas morn—to the endowment of graduate scholarships at Washington in such princely fashion as carries the mind back to the ages of Faith, to find a parallel in the building by the Merchant Gilds of those wonderful cathedrals whose architectural beauties still remain to challenge the cynicism of a self-complacent generation.



The keynote of the Order is fraternity, as is evidenced by the Hospital Bed Funds, Death Benefit Associations and Employment Bureaus which it maintains throughout the land in addition to the countless individual benevolences enjoined by its ritual, and flowing spontaneously from every membership therein. Instances of these in every walk in life might be piled high as Etna itself. Over and above the recognition of the Brotherhood of Man, as behooves an organization whose proudest boast is to be considered the handmaiden of the Church, it is ever mindful of the Fatherhood of God. It is a society of Catholic men rather than a church society, and because of this its scope covers fields which the latter could not well encompass. Throughout the country it has reared edifices which are centres of Catholic life, and in which in addition to its other manifold activities an endeavor is made, as far as consistent with its somewhat limited resources, to guard the Catholic boy from the propagandism of the Young Men's Christian Association.

As befits an organization affiliated with the old Church that has ever been the zealous custodian of the learning of the ages, its most notable achievements have been along educational lines, and its contribution of \$50,000 to endow a Chair of American History in the Catholic University at Washington, and its more recent gift of \$500,000 to the same institution of learning, entitles the members of the Order to rank among the world's greatest benefactors, if education be, as it surely is, a supreme social benefaction.

For the rest, its membership collectively and individually have no higher hope, no deeper purpose, no firmer resolve than to prove worthy of that commendation recently bestowed on them by His Eminence, Cardinal Gibbons, of Baltimore: "They are our joy and our crown. They are the glory of Jerusalem. They are the joy of Israel. They are the honor of our people. Wherever calumny raises its foul head they are ever ready like true knights to smite the enemy. Whenever an appeal is made in the cause of religion or charity they are ever foremost in lending a helping hand."

WILLIAM P. LARKIN.

### The Deaf and Dumb

Would that some psychologist amongst the staff of this constant friend AMERICA would analyze the mental attitude of mankind towards the deaf members of the race and show how it happens that, while other bodily afflictions are regarded with compassion, deafness is considered something shameful and draws down cruelty and ridicule on the head of the victim. Why, for instance, will the small boy piously lead a blind man or "somebody's mother" safely across the highway and then turn and heave a stone at the "dummy." Doubtless the exposure would serve to diminish this crying inhumanity. It is a hoary grievance, too, and there must have been a

reason for that admonition in Holy Writ, antedating the Decalogue, which says: "Thou shalt not curse the deaf."

In pagan times the deaf mute infant was regarded as a monster, a disgrace to the family, an irksome burden on the state, and hence was quietly dropped in the river or left to the beasts in the wilderness. Christianity mitigated the pitiless attitude in some measure, for when our divine Saviour came to do all things well He drew the deaf mute to Himself, dispelled the infamy flung round him, placed him fairly within view of the multitude, and laid His blessed hand on him as a lesson to His disciples for all time. The fact is clear, then, and should be taken to heart, that the care of the deaf and dumb is of divine commission.

The lesson, however, was slowly learned and the commission grudgingly fulfilled. The silence of the centuries continued down the ages and the deaf mute, bearing his sore burden, an outcast from society, pelted with malignant cruelty, went down to death like some fearful thing after a guilty existence. In 1750, Dr. Johnson, surveying the social conditions of the time, declared deafness to be one of the most desperate of human calamities. Only at that late era the long silence was broken, and at the hands of the Church, through the ingenuity of the Abbé de l'Épée, the afflicted received the boon of language, the key to the treasures of human society. Then only the dark and pitiless past was closed and the deaf mute began to come forth from his cruel isolation, not in rage, but with a sob of gratitude for his deliverance, a joyous hope for a brighter life and an eager response to every kindly eye and helping hand.

How woefully the capabilities and powers of these neglected souls had been ignored or crushed may be gathered from a comparison of the old and new conditions and the development resultant from even a meagre encouragement. After a few decades of opportunity we find deaf mutes rising in the social scale and becoming editors, teachers, bankers, inventors, lawyers, and in fine, succeeding in all the multifarious industries wherein hearing is unnecessary. Eighty industries are listed in the schools for the deaf; the United States Civil Service Bureau, which but a few years ago classed the deaf with imbeciles, has now acknowledged their eligibility to as many as eighty-five different occupations amongst those at the disposal of the government.

This versatility is only natural, for it should be observed that deafness in itself does not cause mental deficiency. Statistics show that from 85 to 87 per cent. of the deaf are mentally normal. Mental deficiencies in the deaf are due to various common causes, and are often traceable to parental neglect of the child in its early years. Nor do the other senses lose any of their efficiency through deafness; on the contrary, they are rendered more keen, for the deprivation of the important sense of hearing necessitates a sharper development and reliance on the other senses. Sight and touch especially

are developed to a remarkable degree. The success of the deaf in artistic fields as painters, engravers and sculptors is proof of these facts. The signatory rings of Cardinals Farley and O'Connell; the magnificent statue of Rochambeau in Washington, the gift of France to this nation; the statue of Venerable Father Junipero Serra in California are all the work of deaf mutes.

Human consideration and training, then, have in a marked degree developed the talents of these children of silence and raised them from misery to respectability, although, of course, the success attained by some amongst them of rare intelligence and enterprise should not be held as the measure of the capacity of the ordinary deaf mute.

In general the methods of teaching the deaf mutes are two—the oral method, or speech and speech-reading exclusively; and the combined method, which uses not only the oral, but any other methods that are found of assistance in particular cases. The adherents of these two methods are at present bitterly opposed to each other, but it is devoutly to be desired that the contesting parties find a common ground on which they may unite their forces for the progress of the children under their care. Mrs. Macey, who was the renowned Miss Annie Sullivan before her marriage, has acknowledged the sign language as the natural language of the deaf, and states that it was the sign language which she used to enlighten the darkened mind of Helen Keller.

The religious condition of the greater number of the deaf mutes is far from gratifying—what gulfs between them and the seraphim!—and indeed it is a cause of grief and bitterness from the Catholic standpoint. During this last generation we have been so busy building hospitals and asylums for the sick and needy, schools and colleges for the normal children and youth, and that, too, with our slender resources, that we have overlooked the deaf and dumb on the plea that they were so few and scattered as to be practically negligible; and so the most afflicted and neediest of the family of the faith have been denied their rightful share of the good things. The sheep lift up their heads and are not fed. But is the number negligible? Reckoning from the Census, there are at least 90,000 virtually deaf in the United States, and of these 50,000 are practically deaf and dumb. There are 18,000 Catholic deaf mutes in the land, a number which exceeds the Catholic population of nine different dioceses, and of these fully 5,000 are of school age, though there are not that many at school, since only fourteen states have laws compelling the school attendance of deaf mute children. According to the latest *American Annals of the Deaf*, issued in January, there are 149 schools for the deaf in the United States, giving instruction to 13,391 pupils, and of these only thirteen are Catholic schools with less than ten per cent., or, to be exact, 1,278 pupils. In all the vast region south of the Ohio there is but one Catholic school, and that with only 39 pupils, and in the vaster territory west of the

Mississippi only one Catholic school, and that with but 24 pupils.

With these scant and far separated opportunities, and since as a rule parents are incompetent to train their afflicted offspring, it is clear that the mass of our deaf mute children are deprived of the life-giving faith. The question naturally arises, where are they trained and how? In reply it must be admitted that the vast majority of our little ones are brought up in institutions, which in nearly every instance are under the powerful influence of those who are not in sympathy with our faith, and consequently after years of deadly instillation of lectures, sermons and copious literature unfriendly to our Church, the children are beguiled of the priceless heritage of the faith and return home oftentimes with a contempt for the religion of their parents, and furthermore—a heart-breaking fact—the brighter minds amongst them are sometimes led to devote their trained maturity to destroying the faith and propagating heresy amongst others of their class. The superintendents claim that the law against religious training does not apply to schools for the deaf, the Sabbath class is the rule and attendance compulsory; they are doing for the deaf, as they maintain, what the Catholics are either unable or unwilling to accomplish. Meanwhile, the Catholic deaf mute pupil is placed in soul-trying quandary. On one side the rich resources, the offers of employment and social station, of apparent friends on the other, the actual indifference and neglect of his own. Can we expect from that feeble soul the heroic renunciation that comes from sterner training; and if he yields to the overwhelming advantages, who is to blame, he or those who should have come to his aid? To the objection that the deaf mutes are too widely scattered to be within practical help, there is the lesson of the parable of the Ninety and Nine, and there is also the example of the tireless enterprises of the enemy. *Haec cogitate.*

MICHAEL R. MCCARTHY, S.J.,

Pastor of the Deaf.

### The Catholic Missionary Union

In 1893 the Paulists started missions to non-Catholics as a regular and systematic work. Of course, they had given them before, beginning with Father Hecker, whose divine vocation was straight in that direction. But in the early nineties the Community was in a position to place their apostolate to non-Catholics upon a well established basis. By God's blessing it was soon made a success, as far as the Community was concerned. But the end in view was far wider than that, namely, a country-wide propaganda of our holy faith. One small society is plainly wholly inadequate for that. Therefore, with the ready approval of the bishops, the Fathers immediately introduced the non-Catholic missions among the Church's ordinary clergy. Numbers of diocesan priests responded to the call, zealous and competent in all respects except training. The Paulists on their part



undertook to train them, and, when necessary, to provide for their expenses while engaged in convert-making work.

A few years after this commencement, in order to benefit by the Church's best criticism and the more surely to earn her approval, the Paulists obtained the consent of certain members of the hierarchy to join with them in forming a missionary corporation—the Catholic Missionary Union. The Board of Directors numbers seven, three of whom are Paulists, including the Superior General. The other four are bishops and representative secular priests, the Cardinal Archbishop of New York being chairman ex-officio. This good work is thus rooted in the heart of the Catholic Church in this country, and, needless to say, has at every step received the hearty approval of the Sovereign Pontiff.

After various experiments in forming diocesan missionaries, and when the work had expanded notably, it was decided to open a normal school for training priests for the missionary career. The Catholic University generously gave a leasehold of property on its grounds in Washington, and the present building, the Apostolic Mission House, was built. It was opened in 1904. This institution has provided competent missionaries ever since, and is now in a flourishing state of prosperity. Two hundred and seven young priests have enjoyed the missionary studies and the practice afforded by the Mission House. Not all of them have devoted themselves to the American Apostolate, but many of them have done so, and all have given lectures and preached sermons expressly prepared for making converts. At the present moment bands of missionaries thus formed are at work in seventeen dioceses, and other dioceses are preparing to start this apostolate. Most of these missionaries give missions to Catholics, as well as non-Catholics; but all feel that their highest vocation is making converts, especially by missions directly to non-Catholics. Not a few members of the religious communities also have taken the course at the Mission House, and are now active in this Catholic propaganda. It has also been our privilege to aid in forming the apostolic mission band now so successfully at work in England, under Dr. Herbert Vaughan.

For printing and distributing literature provision is made first, by a monthly magazine, the *Missionary*. Its circulation is now very extensive. It is a stimulant to zeal for making converts, printing as it does interesting accounts of individual conversions, the results of missions to non-Catholics, and articles bearing upon the opportunities, helps and difficulties of the American apostolate. Meantime, an immense number of books, booklets and tracts, all of them of approved usefulness, have been given away, both to individuals and to bands of missionaries. The Mission House is always ready to furnish such essential aids to men and women engaged in spreading our holy faith.

As to the success of missions to non-Catholics it may truly be said that they *always* meet with some success.

If the members of non-Catholics who attend is small, the fact that the mission is given is itself the beginning of wide-spread inquiry about the Catholic claims. But usually the attendance is excellent. And the local press is always used most advantageously. At every mission Catholic books are placed in the hands of non-Catholics, and nearly always at least a few converts are brought into the Church. It often happens that during the months, and even the years following a mission, converts are received who trace their conversion directly to its lectures and its literature.

Provision is made by the Catholic Missionary Union for paying the expenses of many non-Catholic missions. In needy places an adequate stipend is paid to both the priests of religious orders and to members of diocesan bands. Moreover, offers of this aid are constantly made to those likely to engage in such missions. Present indications promise a large increase in the number of zealous missionaries to non-Catholics entirely supported by the Catholic Missionary Union.

The *Missionary* magazine is the principal means of raising funds. Comparatively few contributions of large amounts have been received, but innumerable small ones keep coming in, until now a small endowment has been accumulated. The current outlay for missions to non-Catholics in poor places has been thus provided, and the cost of free literature has been met.

As to the difficulties encountered, the greatest of all is lack of priests who can be spared for this work. In most dioceses the merest and most essential spiritual needs of the faithful are not yet fully provided for. But this condition cannot last, and it is gradually yielding to the zeal of the bishops and priests, a fact shown by the increasing number of vocations. The constantly renewed offer of the training of young priests for missionary work at the Mission House is being better and better appreciated and availed of.

Meanwhile, the religious orders are, of course, exerting their best energies—hampered as they are themselves by lack of priests for their stated and ordinary labors—to place missionaries in this most attractive field.

Of course, the question of raising money is a serious one, and our Catholic people should realize that the more money they give to this holy cause the more missions to non-Catholics will be given.

The prospects of the Missionary Union are bright, Providence has plainly favored its efforts. The hierarchy and the religious orders unanimously approve its purposes and its methods, the Catholic people are enthusiastic in their zeal for making converts, and the most consoling encouragement has been received from our Holy Father the Pope. The letter of Pius X to Cardinal Gibbons in the summer of 1908, emphatically sanctioning and recommending the formation of diocesan missionary bands and the training of them at the Apostolic Mission House, has been of the greatest assistance, and has been hailed as the plainest token of the divine favor.

It is a mighty work, that of converting America, and it calls for the whole force of love and light of American Catholics to be energized with unstinted devotedness. What has so far been done, taken in itself, is little enough. But it is a token of a future era of conversion of marvelous fruitfulness, ending in the entire and sweeping triumph of our Redeemer over error and vice in the New World. The Paulists and the Catholic Missionary Union are glad to have ever so little a share in this movement.

WALTER ELLIOTT, C.S.P.,  
Rector, Apostolic Mission House.

### The Spanish Basque Land

Every school-boy knows that the Basques are one of the most distinctive peoples in Europe. At all times a mere handful compared with the nations—even now, in their four provinces in Spain, they number rather less than a million—yet they are a handful who have kept their race, their speech, and their fixed abode practically intact for twenty-five centuries or more. Spain, and the oldest people in Spain—there is the glamour of romance in the very words! Well, the history of the Basques is romantic enough beyond doubt; but the living Basques are a great deal too busy to go in much for romances, except it be the modern romance of business success.

Their dress is not in the least spectacular; they do not even wear bells, except in their dances. One must go to Aragón, Andalusia, or León, for picturesque costumes. There are only two distinguishing things in the garb of the Basque: the *boina*, a sort of golfing cap without a visor, and cleanliness. And the chief of their quaint customs are purity of life and respect for their parents. For the most part, they are simple farmers, more interested in plough-oxen than in bull fights. They are not sprightly or gay, as the Andalusians, much less proudly reserved and severe as the Castilians. They are the Irish of the South, with the Irish humor and warmheartedness and loyalty—but without the Irish wit; a sturdy, frank, free people, clean-built and muscular, with the swing of the mountaineer in their stride, and the breeziness of the mountains in their speech, and in their hearts a love of liberty almost savage in its intensity.

They have been beaten hundreds of times in their turbulent history, but they have never been conquered. To-day, though they occupy provinces of Spain situated in a little pocket in the North, between the Pyrenees, the Cantabrians, and the Bay of Biscay, they enjoy a greater share of independence than any other part of the peninsula. There was only one way to keep them quiet, and that was to give them their ancient laws and the almost complete control of their domestic affairs—a sort of Home Rule. Each province levies and collects its own taxes, and after paying the Government of Madrid a stipulated percentage, disburses the revenue so gained in works for the benefit of the tax-payers. That is one of the reasons why the Basque provinces, Navarre,

Alaba, Guipúzcoa and Biscaya, are head and shoulders above the rest of Spain in material prosperity.

A stranger coming from Castile into the Basque country knows at once that he has passed a frontier, for he has come from a desert to a garden. The Basque land is much the poorer of the two, in fact, one of the poorest soils in Spain; but the Basques know how to use phosphates, to "rotate" crops, and so on, and they reap excellent harvests. Their fields are a delight to look upon, clean, perfectly drained, tended with intelligent care. They have the best roads in Spain; indeed, there are no better in Europe. They have utilized their mountain streams with remarkable engineering skill to generate an astounding amount of electric power. They have twice as many miles of railroads, relatively, as the rest of the country. They have electric lights everywhere, even in villages of fifty houses. They have the only provincial telephone in Spain, with splendid service. In Guipúzcoa there is hardly a farm-house without its telephone, and from anywhere in the province one may call up San Sebastian, the capital, for the price of five cents. They have well-established savings banks, and an effective system of agricultural syndicalism. They have the best-worked mines in Spain, and in manufactures they are second only to Cataluña. Their percentage of literacy is the highest, and of criminalism the lowest in the entire country. In a word, the Basques are not merely the most ancient, they are also the most modern people in Spain.

Yet in one sense they refuse to be modernized. Just as they have fought off the attempts of Spain to rob them of their ancient language and force Castilian upon them instead, so they have thus far at least, fought off the thousand evils that modern progress brings in its train. They have taken profit of every advance in civilization; but much as a castled baron, aloof and self-reliant, might take tribute of passing travelers. And for the benefit of those who incline to link Catholicism in Spain with the material and intellectual backwardness of the country, let it be noted that the Basque provinces are easily the most Catholic section of Spain, with a priest for every two hundred inhabitants, with over 2,500 churches and chapels, with 366 religious houses and nearly 6,000 religious men and women. There are factories in Guipúzcoa where masters stand amidst their employees at work and lead in saying the Rosary and singing hymns. There are towns and villages where one out of every six or seven persons is a daily communicant, where one-third of the population approaches the Sacraments weekly, where the men and women on their way to and from work recite prayers in common. It is just possible that if all Spain were as Catholic as the Basque provinces, if all her priests took as intelligent and active interest in their people as do the priests of Navarre, all Spain might reach their level of material advancement. Meanwhile, when you are pitying Spain, dear reader, kindly omit the Basque provinces. They really do not need it.

W. T. KANE, S.J.



### A French Patriot

Paul Déroulède, who died recently at Nice, and whose funeral in Paris on February 3 was a national demonstration, had a strong hold upon the affection of his countrymen. He was a convinced Republican, and he was, at the same time, a practical Catholic. His last act before leaving Paris, stricken as he was by a mortal disease, was to have himself carried to Notre Dame, where he received Holy Communion. Paul Déroulède, a soldier during the Franco-German war, a poet and, above all, a patriot, was thoroughly sincere in his convictions. He was an eloquent speaker, somewhat theatrical, according to Anglo-Saxon ideas, but his countrymen understood and approved his demonstrativeness; he exercised undoubted influence over them. Patriotism was his passion, but, although a strong Republican, he was clear-sighted enough to disapprove of the methods of MM. Waldeck-Rousseau, Combes, and other rabid Anticlericals. In his youth he had been an enthusiastic admirer of Gambetta, but as he grew older and more experienced his views differed more and more from those of the man who first uttered the fatal sentence: "*le cléricalisme c'est l'ennemi*." Gambetta's eloquence had appealed to his youthful enthusiasm; his mature years honored other ideals. He dreamed vainly, alas! of a Republic that should be governed by the laws of justice, honor, patriotism and religion. In his own devotion to the cause that he loved he gave a bright example of disinterested service; indeed, all his private fortune was expended in promoting the *Ligue des patriotes*, that he had founded and whose meetings he assiduously attended.

Déroulède's funeral, a magnificent sight as far as mere external show was concerned, had a significant meaning for those who follow, from within, the reawakening of France. All the national *Ligues*, associations, federations, etc., were represented, the Catholic *Patronages*, the *Association de la jeunesse Catholique* mustered strong; only the Freemasons and Freethinkers, together with the members of the Government, were absent. It was curious to notice how this display of patriotic associations, with the religious note well to the front, appealed to the people of Paris. The civil funerals of M. Berthauld and General Picquart, the late Minister of War, were regarded with indifference and contempt, even by the man in the street who is not a practical Catholic. Déroulède's funeral, headed by the cross, swelled by all the groups that represent the energy, ardor and patriotism of the nation, roused the Parisians to a pitch of enthusiasm that would have delighted the dead patriot.

A more vigorous and healthier feeling is growing up in the country and there is no doubt that Anticlericalism no longer appeals, as it did once, to the masses. The young especially are learning to judge on which side is to be found real generosity and true devotion to public in-

terests: is it among the Anticlericals or among their adversaries? Paul Déroulède's strong personality, untiring activity and absolute disinterestedness did much to enlighten his countrymen. Here was a man who professed himself a Republican, whose time, health and fortune were expended to serve the interests of France, yet this man was a believing Catholic and his religious convictions were no secret. In the speeches made on the occasion of his funeral by M. Maurice Barrès, Deputy for Paris; by M. Marcel Habert, the joint leader of the *Ligue des patriotes*, and others, his attitude as a Catholic was spoken of as the fitting completion of his noble career; the mainspring of what was best in him. The eagerness with which these speeches were listened to and the subsequent comments of the papers proved that the speakers had touched the right note. On occasions like these the real soul of France stands revealed; a soul that is by degrees freeing itself from the trammels cast around it by the godless rulers, whose object is to un-Christianize the nation.

The Bishop of Meaux, whose ministrations soothed Déroulède's death-bed, speaking of the patriot poet's strong religious convictions, attributed their development in a great measure to the happy influence of his sister, Mlle. Jeanne Déroulède, a noble Catholic woman, whose life was devoted to her brother.

This is but one instance of the strong power exercised within their home sphere by the women of France. There is, perhaps, no other country where woman's influence is more potent over her surroundings.

Paul Déroulède was a brave man and he possessed what always appeals to his countrymen, a sense of humor that danger cannot quench. He was fighting with the regular troops in the streets of Paris during the bloody days of May, 1871, when suddenly the troops that he commanded found their progress stopped by a barricade, behind which the Communists had opened fire. The soldiers hesitated, Déroulède stepped forward alone. A woman who had mounted the barricade fired at him and missed him, Déroulède continued to advance, she fired a second time and again missed him; Déroulède went on, quietly climbed the barricade and bowing to the amazed petroleuse: "Madame," he said, "I regret to say that I really cannot congratulate you upon your skill."

Déroulède's fine poem, *Je crois en Dieu*, has, on the occasion of his death, been published in many newspapers, where it carries on the lesson taught to his countrymen by the Christian attitude of one who was the idol and the leader of a large section of Frenchmen.

B. DE COURSON.

### The Society of the Atonement

As a straw upon the surface of the waters, though so small a thing, will, nevertheless, indicate the way the tide is running, so the corporate action of the Society of the Atonement four years ago last October, in passing from

Anglicanism into the Catholic Church, marked a new stage in that remarkable Romeward movement which has asserted itself so persistently in the Church of England, and her branch communions during the last two generations.

The movement began, as all the world knows, at Oxford in 1833, exactly three hundred years after the setting up of the royal supremacy in England and the rejection by King and Parliament of the Papal authority. Newman, who was the corypheus of the movement, revealed its providential, as well as logical *terminus ad quem*, by becoming a Catholic. Many followed his example and the stream of individual conversions gradually has swollen from Newman's day to this; yet the movement within the Anglican body has suffered no reaction on that account and it has steadily progressed, both doctrinally and numerically. The Catholic leaven is ever more and more permeating the Anglican lump.

That a Religious Institute, comprising a community of Friars, another of Sisters, and a small band of secular tertiaries could have existed for ten years in the Episcopal Church, and all this time holding the Catholic Faith in its entirety, inclusive of the Immaculate Conception of the Blessed Virgin Mary, and of Papal infallibility, was astonishing to many. Yet this was done by the Society of the Atonement, not in secret but openly, and with a monthly magazine boldly proclaiming the fact to the world. This was simply one of the psychological phenomena in connection with the Romeward trend in the Anglican Church. That it was not a bit of mere individual eccentricity has been demonstrated since by the reception into the Catholic Church, a year ago, of two much larger communities in England, viz., the Benedictine Monks of Caldey and the Benedictine Nuns of Milford Haven, South Wales. A new pro-Roman party now exists in the Church of England; and the present agitation over the Kikuyu affair is likely to bring the fact into ever-increasing prominence.

The home of the Society of the Atonement is Graymoor, in the Highlands of the Hudson, three miles back from Garrison, a town on the east bank of the river and connected by ferry with West Point. At the summit of the Mount of the Atonement, having an elevation of 700 feet, and commanding a stretch of magnificent river and highland scenery, stand clustered together the community buildings of the Friars of the Atonement—St. Paul's Friary, erected in 1900; St. Francis Church, which was dedicated on the Feast of St. Peter's Chair, January 18, 1912; and St. John's House of Studies, completed in the summer of 1913, and now rapidly filling with young students who are eager to qualify as members of the Congregation.

On the southern slope of the mountain, hardly more than a stone's throw from the Friary, there lies almost hidden among the trees a poor log cabin, which has afforded shelter to many thousands of homeless men in the five years of its existence. It bears the name of St.

Christopher's Inn, not alone because of its dedication to the patron saint of travelers, but because the wayfaring men, commonly styled tramps, are called at Graymoor, Brothers Christopher (Christbearers). To make a frank confession, I would blush to have any of our fine friends visit this hostelry of our penniless guests—it is so desperately poor and rough. In fact, it was originally intended for a chicken house; and it was a photograph of the log cabin in which Lincoln was born that inspired the idea of converting it into a St. Christopher's Inn.

Down in the beautiful Graymoor Valley, just at the foot of the Mount of the Atonement, and a half-mile distant from St. Paul's Friary, are the grounds—ten acres in extent—of the Sisters of the Atonement, and all has been acquired since the Society became Catholic, except the original three-quarters of an acre on which stand St. John's mission church, erected about 1875, by Dr. Gray, the Episcopal rector at Garrison, and St. Francis' House, the Sisters' convent, which was built in 1899. Soon after the coming of the Sisters this tiny bit of ground acquired the name of the Graymoor Portiuncula, after the famous Portiuncula of St. Francis at Assisi, and no doubt the name will cling to it always.

Submission to Rome has meant growth and expansion to the second, as well as to the first, Congregation of the Society; and this is evidenced by the enlargement of St. Francis' House to twice its former size—a work that began last September and which will not be completed until May or June. In its Anglican days the Sisters' convent chapel was ample to accommodate the few people from the neighborhood who occasionally came to worship or to hear a sermon, and the larger building, St. John's mission church, was seldom used. Now the church is filled at Mass on Sundays, even in the winter, and in summer it is so crowded that its enlargement, too, will doubtless soon become a pressing necessity.

The motto of the Society is *Omnia pro Christo et Salute Hominum* (All things for Christ and the Salvation of Men), and it voices the missionary purpose of its existence. When His Holiness Pope Pius X was humbly besought to take the Institute under his sovereign care as Shepherd of Christ's Sheep, the three-fold mission of the Society of the Atonement was defined to be: First, to labor for the reconciliation of sinners unto God, through the Precious Blood of the Atonement. Second, to pray and work for the return of Anglicans and other non-Catholics, to the unity of the Catholic Church. Third, the conversion of the heathen.

It is too early in the life of this young Society to show much work actually accomplished on these lines. It has taken the past four years to lay foundations, which is always slow and tedious work and one that requires great patience and even greater wisdom. But anyone who takes the trouble to scan from month to month the "Graymoor Annals" as these are published in the *Lamp*, the organ of the Society, cannot fail to see the hall-mark of



progress clearly inscribed upon every department of its work. As for the writer, I have always believed that the Society of the Atonement from its infancy has been of God; and certainly this faith has not been lessened by the spiritual and temporal favors showered upon the Institute during the last five years of its flourishing existence.

PAUL JAMES FRANCIS, S.A.,  
*Founder, Society of Atonement.*

### Bible Reading in New York's Public Schools

On February 17 in the Assembly of New York there was introduced, read once and referred to the Committee on Public Education an act to amend the education law, in relation to the reading of the Scripture in schools. The proposed change adds this new section to article twenty of the school law of 1910:

§568. Scripture reading required. At least ten verses from the Holy Bible shall be read or caused to be read without comment at the opening of every public school upon every school day by the teacher in charge; provided, however, that where a teacher has other teachers under and subject to his or her direction, that the teacher in charge may cause such Bible to be read by another as herein directed. If any school teacher, whose duty it shall be to read the Holy Bible or cause it to be read as directed in this section, shall fail or omit so to do, such teacher shall upon charges preferred for such failure or omission and proof of the same before the governing board of the school district, be discharged from his or her position as teacher.

The act is to take effect immediately upon its passage, but we believe it will never pass. In December, 1909, Dr. A. S. Draper, then State Commissioner of Education of New York, in a communication to a delegation representing the Board of Education of Freeport, Long Island, which had appealed to him on some disciplinary matter connected with the reading of Scripture in public schools, made this explicit statement: "The State does not upon its own initiative object to the reading of the Bible in the public schools. It does prohibit such reading when patrons of a school object, on the ground that all citizens have common rights in the schools, and there must be nothing in the procedure of the schools to which any one may object on conscientious grounds." Among us the public school system stands essentially for absolute "unsectarianism," and nothing that savors of compulsory religious instruction or compulsory joining in religious law. The subject has been thrashed out again and again; probably the clearest summing up of the principles involved in the question of the reading of the Bible in the public schools is found in an opinion handed down, June 29, 1910, by Mr. Justice Dunn of the Supreme Court of the State of Illinois.

Certain public school teachers in Scott County, in that State, had introduced the practice of reading to their pupils, every day the school was in session, portions

selected from the King James version of the Bible. The parents of some of these pupils objected to the reading as forbidden by the constitution and laws of the State and, when their protest was rejected by the Judge sitting in the Circuit Court of the County, had carried an appeal up to the Supreme Court. That body declared, by a vote of 5 to 2, that the religious liberty guarantees of the Illinois Constitution forbid the legislature to authorize reading the Bible in the public schools.

The opinion filed by Mr. Justice Dunn, speaking for the majority of the Court, is published in the *Illinois Official Reporter* for July 20, 1910, and this lucid summary of the learned Justice's paper heads that document:

"(1) CONSTITUTIONAL LAW—*Free enjoyment of religious worship includes freedom not to worship.* Section 2 of article 3 of the constitution, guaranteeing 'the free exercise and enjoyment of religious profession and worship, without discrimination,' includes freedom from being compelled to join in any religious worship.

"(2) SAME—*Children attending public school cannot be compelled to join in religious worship.* The reading of the Bible in the public schools, the singing of hymns and the repeating of the Lord's prayer in concert, during which time the pupils are required to rise, bow their heads and fold their hands, constitutes worship within meaning of the constitution, and pupils cannot be compelled to join therein against their own or parents' wishes.

"(3) SAME—*The constitution forbids the giving of sectarian instruction in public schools.* The provision of section 3 of article 8 of the constitution forbidding the use of public school funds in aid of any sectarian purpose is a prohibition of the giving of sectarian instruction in the public schools.

"(4) SAME—*Reading of the Bible in public schools constitutes sectarian instruction.* The reading of the Bible in the public schools constitutes the giving of sectarian instruction within the meaning of section 3 of article 8 of the constitution."

There is, we believe, no difference of opinion among constitutional authorities concerning the broad application of constitutional principles,—what is conceded to be good fundamental law in one State is good fundamental law in every State, and Dr. Draper's view, expressed above, shows that New York is quite in line with Illinois regarding reading the Bible in public schools. Therefore, we said, there is little likelihood that the bill recently introduced in our State Assembly will pass. It is scarcely necessary to add that we regret the existence of conditions which make for this unlikelihood. Any feature of school training that will properly aid in the religious and moral training of school children always will be favored by AMERICA, but the first principles of our American public school system as it exists to-day imperatively exclude such elements of formation from the curriculum. Make the religious training of our little ones possible,—give them opportunities for it such as they may conscientiously accept and use, and we shall be glad to welcome an innovation that will work unto untold good.

M. J. O'CONNOR, S.J.

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, MARCH 7, 1914.

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### Father Campbell

The Rev. Thomas J. Campbell, S.J., who for the past three years or more has guided the fortunes of AMERICA, has retired from the editorship of the paper and will now devote himself to historical work. Those who have been associated with Father Campbell in the management of AMERICA wish to take this opportunity of acknowledging publicly their deep appreciation of the noble service he has rendered Catholic journalism in general and this review in particular. He came to the editor's desk with more than forty years of a Jesuit's varied experience as educator, religious superior, lecturer, preacher and writer and without reserve devoted his fine abilities to making AMERICA a representative Catholic review.

A tireless worker, Father Campbell never spared himself any of the literary drudgery, if that is not too harsh an expression, nor avoided any of the tedious duties inseparable from the efficient editorship of a journal like AMERICA. Whatever influence this paper has exerted during the past four years in moulding, reflecting or conserving Catholic opinion is due to Father Campbell's editorial acumen, and whatever literary excellence AMERICA has achieved in the character of its articles is likewise due to his exacting taste. The editor-in-chief rarely put his name or initials to the wealth of matter which his ready and versatile pen was constantly producing for nearly every department of the paper, but discerning readers could often recognize Father Campbell's writing by his clear, incisive style.

Though Father Campbell is now retiring from the editorship of this paper, our subscribers will no doubt be gratified to learn that he will not cease to be keenly interested in the success of AMERICA and has promised to be an occasional contributor to its columns. Until after Easter, however, he will be mainly occupied in completing a fourth volume he has begun about the heroes of the Canadian Mission. The book will be called "Pioneer Laymen" and will contain vivid sketches of the

achievements of such intrepid explorers as Champlain, Iberville and La Salle.

Father Campbell's successor as editor-in-chief of AMERICA is the Rev. Richard H. Tierney, S.J., who has been for the past five years professor of philosophy at Woodstock College, and whose educational and philosophical articles have been appearing from time to time in these pages.

### "La Furlana"

The "Chalif Normal School of Dancing," 7 West 42nd Street, New York, is bound to make itself known even at the cost of the respect due to our Holy Father, the Pope and millions of his spiritual children. This school is sending through the mails a circular in which is repeated the false and, to Catholic minds, indecent story that the Holy Father caused the tango to be danced in his august presence and then suggested that "La Furlana" be substituted in its stead. There is no excuse for this. The story is untrue. It has been contradicted by many estimable papers. The *Observatore Romano*, a quasi-official Vatican organ, contradicted it. *Rome* contradicted it. The Associated Press contradicted it. Yet "The Chalif Normal School of Dancing" prints the tale offensive to loyal Catholics in every item, and sends it into Catholic homes and institutions. This is a monstrous outrage. Trade, filthy lucre is put before the dignity of our Pontiff. Trade, filthy lucre is esteemed higher than the convictions and feelings of respectable Catholic folk.

The "Chalif Normal School of Dancing" must be known. The Pope and his people count for nothing. Trade is better than they. The "Chalif Normal School of Dancing" must prosper. Come, Catholics, patronize it. The school wants your trade. It insults you to get it. Come, Catholics, patronize the "Chalif Normal School of Dancing." Come, sell your respect for our august Pontiff. Come, sell your self-respect. Come, patronize the school—the "Chalif Normal School of Dancing." Sell your principles, cast them under the sordid feet of a dancing master.

### The Problem of the Unemployed

The usual winter cry of distress is heard once again in our land. It is arising from the streets of many of our great cities. An army of men is petitioning for a chance to earn a pittance with which to keep body and soul together. How many of these unfortunate people there are, no one can tell. Some three weeks since, 250,000 were reported in New York alone. In San Francisco there are 10,000. The total number throughout the whole country has been put at 2,000,000 by one aggrieved agitator. Though this is grossly exaggerated, yet the fact remains that there is a large number of unemployed men, willing to work. To the credit of our public officers, be it said that strenuous efforts have been made to help



these unfortunate people. "Municipal Labor Exchanges" have been formed and have found work for many. Such a remedy, however, is at best a temporary expedient. It leaves the root of the difficulty untouched. The problem is too serious and complicated for such a solution. The difficulty is not lack of work to be done. Opportunities for work are numerous enough. The trouble is not here. It lies rather in the thronging of men in places where the labor market is already supplied. Our Eastern cities, where the stress is felt most, are over-peopled with unskilled laborers, agriculturists in great part.

The country on the other hand is but sparsely settled, and throughout the length of the land there are millions of acres of virgin soil and 40,000,000 acres of deserted farms. Men who might make a fair living on a farm are starving in cities. Every year hordes of immigrants are dumped into our industrial centre and left to shift for themselves. Were these people distributed wisely, the yearly cry of distress would neither be as loud nor as insistent as at present. This distribution is perfectly feasible. Intelligent organization and money can accomplish it. The brains of our statesmen and sociologists have solved sterner problems. The money is at hand. In a recent year the United States collected \$3,655,513 in head taxes from aliens. Of this sum \$2,574,792 were expended in immigration and naturalization service. The rest went into the treasury. Here is the money. This \$1,080,721 could not be spent better than in the establishment of agricultural immigrants on farms in such a way that a living would be assured them. A yearly tax on their farm products would soon repay the money expended, if indeed a return of the sum should be required. After all the peace and happiness and success of the people who come to our shores in search of life and light are more precious to the country than paltry sums of money obtained from the immigrants themselves. It is to be hoped that in the near future men of large heads and hearts will devise a satisfactory means of accomplishing so great a boon. They will be real benefactors of their native land.

### Christian and Socialist Unions

While the unhappy controversy between Catholic workmen concerning their respective labor unions is carried on in Germany, Socialists are trying to confuse the minds of American trade unionists regarding the attitude of the Church itself towards trade unionism. The Christian trade unions in particular, the majority of whose membership is Catholic, are made the centre of attack. The object is to discredit the Church among American workingmen.

We remember how at the Atlanta Convention of the American Federation of Labor in 1911, Mr. Duncan, fraternal delegate to the preceding international trade union convention, repeated inadvertently all the Socialist errors concerning the Christian unions. He had fallen

into the hands of the comrades, and through misplaced confidence had taken all their fables for truth and gave them currency in our own country. Mr. Giesberts' crushing reply at once gave the lie direct to the misrepresentations thrust by Socialists upon the American delegate. Recently a similar attack was made by the Socialist parliamentary representative, Dr. Erdmann, in his pamphlet written exclusively for American workingmen, "The Church and Trade Unions in Germany." Shortly before its appearance another Socialist member of the German Reichstag had been engaged to lecture to American workingmen upon trade unionism, and even toured the country under the auspices of the American Federation of Labor. The same slanderous campaign was likewise carried on by him.

It is evident that German Socialists are anxious to obtain a hearing in America. Their falsehoods regarding the Christian trade unions have often been successfully circulated even by means of the labor press. Catholic workingmen should, therefore, understand the answer to these accusations. They will find them briefly given in the two-penny pamphlet, "An Attack and a Rejoinder," issued by the Central Bureau of the Central Verein at St. Louis, and written by Mr. Brauer, the General Secretary of the Christian Unions. The most offensive and gratuitous charge brought by Socialists against the Christian unionists is that they are little more than a body of strike-breakers. The reference is mainly to the senseless and suicidal strike called by the Socialists in the Ruhr district, without any regard for union regulations. The good of the laborers was disregarded in order to promote the cause of Socialism. For the Christian unionists to have joined in this strike would have been nothing less than an act of hara-kiri. It would doubtlessly have greatly delighted the reds. It is evident that they themselves were the sole offenders in the case.

The fact is, that no matter how just a strike may be, instances are apparently not wanting to show that strike-breaking is theoretically justified by the German Socialist Unions, provided it is carried on against the Christian laborers. "The Free (*i. e.*, Socialist) Unions," writes Mr. Brauer in his excellent analysis of the question, "frequently express the belief that they alone have the right of inaugurating movements for wage increase or strikes. This belief was expressed unequivocally at the meeting of the Federation of Carpenters held on March 31, 1903, when the question of strike-breaking was under consideration. The following resolution was taken: 'The Commission is of opinion that strike-breaking can occur *only* when a strike rightly exists under *our* statutes and regulations of the modern (*i. e.*, Socialistic) trade unions.' According to this resolution the 'free' carpenters can legitimately take the place of the 'Christian' unionists wherever the latter have declared a strike, without becoming strike-breakers." This is typical Socialistic reasoning. Of course, Socialists, as the author remarks, would not allow the tables to be turned.

We have here a slight indication of all the confusion Socialism has brought into the labor movement. It is striving to introduce the same conditions into our own country. Catholic labor unionists have a bitter struggle even now in trying to preserve their American unions from this plague. In not a few locals the tyranny of Socialism has already gone so far as to impose upon the members joint subscriptions to Socialist journals, which are as dangerous to Faith as they are insidious in their constant attempt to discredit the sincerity of the priest and to estrange the laborer from his Church.

### The Burnett Bill

Is an Immigration Bill that excludes from the United States "all aliens over sixteen years of age, physically capable of reading, who cannot read the English language, or some other language or dialect, including Hebrew or Yiddish," likely to prove a just and effective solution of the problem? Senator Burnett, of Alabama, believes it will, and so do a majority of the House of Representatives. It now remains for the Senate and the President to pass judgment on the wisdom of the measure. Broadly speaking, the shiftless, the diseased and the depraved are the three classes of immigrants that should not be admitted into the country. Of industrious, able-bodied and virtuous Europeans we cannot welcome too many. But we are only too well supplied already with immigrants whose criminal tendencies have been developed by dangerous reading. Yet this is the class that the Burnett Bill would admit without difficulty.

With regard to the educational test itself, we wonder if the Senator from Alabama is aware just what proportion of the so-called "native born Americans of pure Anglo-Saxon stock" who live south of Mason and Dixon's line could meet the requirements of his Bill? Judging by the reports and statistics we have been reading during the past few years about the ignorance and illiteracy that prevail in large sections of the Southern States many a "poor white" should thank his stars that Senator Burnett's Bill is designed to affect only the immigrants of the future.

Europeans are now pouring into the country in such vast numbers that restrictive and controlling measures are certainly required: no one doubts that. But as the *Outlook* wisely observes: "What we need is not so much new tests as, first, a more effective method of applying the tests now in existence; second, a more effective method of applying those tests to individuals rather than to classes; and, third, a better method of distributing aliens after they have arrived."

Particularly the last. As conditions are now, thousands of families dwelling in the rural districts of Italy, Poland, Hungary, and other countries are being persuaded by the agents of steamship companies to set out at once for America, where city streets are paved

with gold and fabulous fortunes can be made in a day. So the credulous immigrants sell their possessions to obtain passage money and hurry in throngs to the nearest port. But instead of being obliged, before the ship sails, to prove that they are the kind of immigrants we want, they are pushed aboard, landed like cattle some days later on Ellis Island, where overworked officials determine, after a necessarily brief and imperfect examination, who shall enter El Dorado, and who shall be excluded. It is not a new "illiteracy test" that is needed, but only a more careful application of the tests we already have, and the finding of some effective way of bringing the "jobless man to the manless job."

### Enforcing Monogamy

The United States Government considers bigamy a crime. The laws have it so, and when it is proved against a man he is put in jail; when it is proved against a territory or state, deprivation of civic rights or other drastic punishment is administered. Utah is an object lesson in the fixed determination of our Government that monogamy shall be the law of the land. The grant and continuance of statehood was made conditional on its acceptance and enforcement of that law, and a United States Senator of leading influence had to prove that his marital relations conformed with it in order to escape disqualification for his senatorial seat.

And yet it would appear that our Government and laws do not consider bigamy, or even polygamy, a crime. They afford innumerable opportunities to men and women to have duplicate, triplicate, quadruplicate wives and husbands, providing only that the plural partnerships be not simultaneous. As far as most of our state laws are concerned, a man may have any conceivable number of living wives, and remain a perfectly qualified citizen; and so frequent is such "mating" that it has become stale as a newspaper joke. It is true that the breaking of one contract must precede the making of another; but for the state's purpose, the difference between this and Mormonism is little more than a verbal distinction. In fact, the disruption and discord such marriages involve, the lack or rarity or positive prevention of children, and, when children come, the absence of parental care and affection and the filial reverence essential to their proper up-bringing and the substitution therefor of hate and rancor and mutual contempt—not to speak of the resultant instability or chaos in business and legal relations—give weight to the Utah contention that the Mormon system would be less dangerous to the state than the legislation of this graded polygamy throughout the nation. It was the realization of this danger that prompted Senator Ransdell to introduce an amendment to the Constitution that would avert it. His proposal reads:

1. Absolute divorce with a right to remarry shall not be permitted in the United States or in any place within



their jurisdiction. Uniform laws in regard to marriage and to separation from bed and board without permission to remarry shall be enacted for the United States and all places subject to them. 2. Congress shall have power to enforce this article by appropriate legislation.

The portentous array of figures he had at hand made it impossible for Senators to deem his action quixotic or erratic. The number of divorces have more than trebled in a few decades, and at the present rate of increase there will soon be one divorce for every five marriages. More than twice as many divorces are granted yearly in the United States than in all the rest of Christendom combined, and among all the nations we are second to Japan alone in this bad eminence. Easy divorce and race suicide were coincident in the decadence of pagan Rome. They are coincident in France to-day, and are so here, and unless they are stopped national decadence is inevitable. Senator Ransdell's proposal, if adopted and executed, would postpone or prevent this. In making marriage a binding contract and not a plaything, it would tend to bring the performance of its moral duties in consonance with its legal obligations, to fill our empty and emptying homes, and to increase respect for authority in so far as the intent of our Government would not be contradicted by its practice. But however desirable, the amendment is not likely to be enacted, nor would its enactment be enforced, until the moral force of the individual conscience is behind it. We know that there is no such force outside of the Catholic Church.

Catholicity abolished paganism and divorce together; Luther in permitting bigamy to the Prince of Hesse, and Henry VIII in starting a church to secure a bigamy and polygamy of his own, made divorce an appendage of Protestantism and a path backward to paganism. Some inheritors of Luther's and Henry's creations pass resolutions against divorce, and then make them nugatory by qualifying the prohibition of Christ, and permitting ministers and members to violate them with impunity. In accepting the indissolubility of marriage, like all the other teachings of Christ, unconditionally, Catholics are arresting the decadence which divorce is threatening to precipitate and creating the atmosphere that will bring home the necessity of the Ransdell amendment to the conscience of the nation. The example of their fidelity to the natural and supernatural obligations of marriage will be the chief contributory force to its acceptance.

#### A Former Socialist Party Member

In a letter to the *Nation*, a well-known Socialist writer, Reginald Wright Kauffman, a "former member" of the party, gives the reasons for its enormous loss of membership during the months from March, 1912, to June, 1913. The causes he assigns were at the time fully discussed in *AMERICA*. "The Socialist party in the United States," he says, "is composed of two factors: reformers and revolutionists. The majority of the former left

because the platform of the Progressive party promised them everything they desired. The majority of the latter could not conscientiously remain in the Socialist party after that party inserted in its constitution the clause known as 'section 6,' which denounced as non-Socialist all persons for any reason advocating 'crime, sabotage, and violence.'"

The rejection of "crime, sabotage, and violence," which revolutionary Socialists could not "conscientiously" sanction, was founded upon no moral principles, as we have sufficiently made plain. It was solely a question of expediency. Since privately owned productive property represents legalized robbery, according to the first principle to which every Socialist subscribes, and since the only rightful owner of it is the workingman from whom it has been stolen, it is evident to the Socialist that the laborer may do with his own property as he likes. No Socialist, therefore, whether reformer or revolutionist, can deny the right of destroying privately owned productive property. The reformers within the party, however, believe that such destruction would be harmful to the cause, dangerous to the workingman, and foolish in itself. The laborer would be destroying his own goods of which he should rather strive to obtain possession. To bring this about the reformist within the party suggests political means; the revolutionist, direct means. The reformists are no less revolutionary than the professed revolutionists. They do not differ in regard to the end, but only in regard to the means. Since, however, the principle alone is of consequence there is no choice for a believing Christian between Socialist and Socialist. There is only a question of greater or less intensity of red. That many party members passed over to the Progressives we do not believe. It is true, however, that not a few workingmen who might have drifted into Socialism were contented with Progressivism.

#### LITERATURE

##### Spanish Anthologies Old and New

Like all the Oxford books of poetry, Mr. Fitzmaurice-Kelly's "Oxford Book of Spanish Verse" (Oxford University Press) is a gratification to the eye and touch; it has the clear print and handy form that gives this series of foreign anthologies a vogue ominous, perhaps, for the poets unrepresented in its lists. The gentleman who is responsible for this selection of what purports to be the quintessence of Spanish poetry has approached his task with very solid qualifications as a historian of the earlier literature of the Peninsula; hence we find his "Oxford Book of Spanish Verse" showing, in treating the formative ages, an authority and judgment that we miss when he undertakes to display the poets of the Renaissance and modern times. The Spain of Mr. Kelly is a heroic land where Christian and Moor have never ceased their struggles for supremacy; the imperial age of Carlos V and Philip II he seems hardly to realize at all. This is unfortunate; for the great literature of Spain belongs to the period when the Latin tradition asserted itself under the almost world-encircling standards of Spain, as it had first followed the labarum of the ancient Cæsars.

It is the profound sense of the imperial traditions of Spanish literature that is at the bottom of the great critical structure of Menéndez y Pelayo, the late master-mind of her letters; and it is the lack of this understanding that leaves a touch of insufficiency in much of Mr. Kelly's writing, that in restricting his horizon leaves something lacking in his treatment of the later periods of Spanish poetry. Mr. Kelly is not alone among British Hispanophiles in showing a sort of disinclination to turn from the intricate data of primitive Iberia to the empire of Carlos upon which "the sun never set"; and, perhaps, it has been the greater readiness to acknowledge the international importance of Spanish history and letters that has given unique value to the work of such American authors as Irving, Ticknor, and Prescott.

In "The Spanish Anthology" by Dr. J. D. M. Ford we have had another striking proof that American scholarship in Spanish letters has lost nothing of its vigor since the days of Ticknor, while Professor Hugo Rennert's researches in the history of the Spanish stage constitute an achievement that is brilliant and unique. It may serve some purpose to compare, in a cursory way, Dr. Ford's "Spanish Anthology" and the definitive collection of "Las Cien Mejores Poesías de la Lengua Castellana"—The Hundred Best Poems in Spanish—by Menéndez y Pelayo, with the collection embodied in Mr. Kelly's "Oxford Book."

Both Dr. Ford and Mr. Kelly give us practically the same poets, who are represented for the most part by the same selections from their works. Thanks must be given the latter for including Talavera and his interesting "Dezir," which contains remarkable coincidences with the stanzas of Jorge Manrique "On the Death of His Father Don Rodrigo," who was known in Spanish annals as "the second Cid." Mr. Kelly declares this latter poem "an almost matchless masterpiece which retains an undiminished popularity after more than four centuries." To omit all the verses of Gómez Manrique and indulge in scornful words regarding his want of inspiration is not in accord with the later views of Spanish critics regarding the merit of this poet and battle-lord.

Garcilasso de la Vega meets a better fate in the "Oxford Book"; and the ten selections from Fray Luis de León quoted by Mr. Kelly, against the five given by Dr. Ford compare interestingly with the eight to which Menéndez y Pelayo assigns a place in his "Hundred Best Poems of Spain." It is curious to note that not any of these anthologists have thought it well to include the finest poem of Fray Luis, the lines "A Juan Grial."

With the noble sonnet "A Sevilla" and the *cancion* "Al Sueño," Dr. Ford gives a better selection from the poems of Herrera than the "Oxford Book" contains with its more pretentious odes. In quoting as anonymous the sonnet "No me mueve, mi Dios," ascribed variously to St. Ignatius Loyola, St. Teresa and St. Francis Xavier, Mr. Kelly avoids dangerous ground, but in ascribing the "Cancion á Cristo Crucificado" to the little-known Miguel Sanchez, he fails to indicate that for a long time it was included among the poems of Fray Luis de León.

The Spanish "Mystics" are represented by St. Teresa's "Vivo sin vivir" and by the "En una noche oscura," the "Cancion entre el Alma y el Esposo," and the "Llama de Amor Viva" of St. John of the Cross. The religious poets of later days are represented by the Portuguese Sister Violante Do Ceo, and Sister Ines de la Cruz, the Mexican, whose "Hombres Necios" proves her to have been among the foremost in the battle for "woman's rights." We miss, however, the exquisite poems of Sister Gregoria of Seville, whose "Celos me da un Pajarillo" is greatly superior to much that is included in the "Oxford Book." Fray Diego Gonzalez is

quoted for his "Murciélego Alevoso," but, while the fabulists Samaniego and Iriarte are not overlooked, there is no mention of the unique "Fabulas Ascéticas" of their compeer Don Cayetano Fernández.

The two Moratins, Quintana, Espronceda, Campoamor, Nuñez de Arce, and Becquer are also in their niches in the "Oxford Book," together with the great ones we have named or passed over. Latin America is credited with Sister Ines, of Mexico. Cuba boasts of the elder Heredia, Gertrudis Gómez de Avellaneda and Ramon Domingo Perés. Boboga is represented only partially by José Asuncion Silva; one looks in vain for a mention of Olmedo, the inspired friend of Bolívar and the first of the poets of the Latin Republics; the fine Colombian lyricist Riccardo Carrasquilla is also omitted, as well as Gutiérrez González, who sang so nobly the praises of the natural beauty of his New Granada. Mr. Kelly has overlooked two other remarkable poets of Argentina, José Marmol and Olegario Andrade. He includes Rubén Darío, of Nicaragua, but permits the extraordinary omission of Andrés Bello, of Venezuela.

In quoting the living poets of Spain Mr. Kelly chooses Manuel and Antonio Machado, Francisco Villaespesa and Juan Ramon Jiménez, but he errs in his silence regarding the brilliant brothers, Serafin and Joaquín Alvarez Quintero, Luis Montoto, the poet of "Toros en Sevilla, Toros," and gives a strange exhibition of literary ingratitude in passing over Menéndez y Pelayo, a poet as well as critic of the finest order.

The making of anthologies is very much like the making of dictionaries; one is built up upon another, and the poet who happens to get in comfortably is rarely dislodged. We are glad of the new anthology Mr. Kelly has chosen for us. Its excellence proves that there is no reason why, given cleaner types and better paper, the old poets of Spain should not be very popular, as one hopes they may be in the pleasant pages of the "Oxford Book of Spanish Verse."

THOMAS WALSH.

## REVIEWS

**Letters of Mary Aikenhead.** With Preface by Rev. P. M. MACSWEENEY, Maynooth. Dublin: Gill & Sons. 10s. 6d.

Sarah Atkinson's charming life of the writer of the many and varied letters that fill this portly volume shows that Mary Aikenhead was one of that numerous band of strikingly original personages who were ready made to be heroines or heroes of a thrilling novel or the life of a saint. For the vast majority the romance presentation has yet to be made, though "Fabiola," "San Celestino," "Lycadon," "Come Rack, Come Rope" and not a few others have shown us how it should be done. Mary Aikenhead's story affords rich material for such form, and the present publication of the natural outpourings of her mind on the subjects that were nearest to her heart should greatly facilitate it.

Her life was indeed romance, a poem of human as of holy interest. Born in the dark period of the Irish penal laws, of a Protestant father and Catholic mother, she witnessed in her twelfth year "the glorious pride and sorrow" of 1798. That she was reared a Protestant was a part of the sorrows of the period, but her father's reception into the Church a few years later was a sign that the light of Faith shone bright amid the darkness; and in her fifteenth year Mary Aikenhead followed it, and thereafter never faltered in her ascent of the lofty heights to which it led her. Her knowledge and love of the suffering poor in her native Cork inspired her to devote her life to their service, and Archbishop Murray's knowledge of her own character led him to select her as the Founder of the Sisters of Charity in Ireland. Her numerous foundations from 1815 to her death in 1858 of hospitals, orphanages, refuges and schools, in Ireland, England



and Australia, mark a varied story of manifold benevolence that the world's renowned philanthropists cannot parallel.

The difference between her work and theirs was in the spirit that informed it, and that spirit is beautifully revealed in the letters she wrote to her daughters and co-laborers, directing, inciting, consoling, sweetly correcting, breathing joy and hope from her bed of pain, and fusing her whole sisterhood into a holy mechanism for spiritual and corporal well-doing. Through their pages "we are ushered into the workshop where the great ship of Charity is being built; its every feature skilfully thought out by an ever-watchful mind; its every bolt and bar tempered in the fire of prayer and riveted in the bonds of obedience, till at last it is ready to sail upon the troubled waters, urged by Charity and piloted by Faith, bringing help and comfort to the outcast and afflicted."

These letters reveal the heart of a great Irishwoman, as human as she was spiritual, as wise as she was zealous and holy, a true daughter of St. Brigid. They are rich in direction and stimulus for all sisterhoods and religious and spiritual superiors, and should interest all who like to witness the inner workings of a great heart and noble mind. M. K.

**History of Dogmas.** Vol. II. By J. TIXERONT. Translated by H. L. B. St. Louis: B. Herder. \$1.50.

The second volume of Abbé Tixeront's "History of Dogmas," done into excellent English by H. L. B., is now off the press. The book is not only learned to an amazing degree; it is also intensely interesting. It analyzes the theological opinions of the major part of the fourth and a portion of the fifth century. This was a period of the great controversies. Though there had been theological discussions and heresies long before this time, yet none of them except Gnosticism disturbed the calm of the Church for a very protracted period. Now, however, a change took place. The peace of Constantine brought relief from many persecutions. Men gave themselves with renewed vigor and courage to study, and they gave much thought to the expression of dogma in the concepts and language of philosophy.

This labor was not slight. The danger of mistakes was not small. Mistakes were made. Heresies arose. The Church opposed them not only by the authority of her ordinary *magisterium* but by special Councils also. The result was a series of clear, decisive, accurate statements of many most important dogmas. These circumstances rendered Abbé Tixeront's task both easy and difficult: easy, because of the wealth of matter presented; hard, because the matter is subtle and readily misunderstood. The author, however, measures up to his task safely and fully. His book is witness of this. He traces the great heresies from Arianism to Pelagianism, shows their origin, their progress and final overthrow in clear, terse language. He is no less skilful in setting before his readers the orthodox doctrine for which the Church contended so valiantly. And though at times he has to deal with slight vagaries of individual Fathers, he always does so with the utmost reverence. His treatment of St. Augustine's view on absolute predestination *ante previsa merita* is an excellent example of the author's calm, critical, yet reverent method. He exposes both sides of the question, sets Petau against Franzelin, and then gives his own valuable opinion in a most modest way. The book is the product of a learned and devout soul and can be read with profit by priest and educated layman alike. R. H. T.

**The Oxford Book of Canadian Verse.** Chosen by WILFRED CAMPBELL. New York: Oxford University Press. \$2.00.

The compiler of this anthology found himself perplexed at the outset as to who should be considered Canadian writers. Are they those born and bred in Canada, those who have lived

for a time in Canada, or those who have dwelt in other countries, but written about Canada? Mr. Campbell is inclined to confine his selections chiefly to the first class, though he admits writers like the Duke of Argyll who was Governor-General for five years, and Bliss Carman, whose best work has been done in the United States. The book contains nothing but British-Canadian verse, composed since the fall of Quebec. As most of the matter in the volume is not of great poetical value, possibly the world could have worried along for a century longer without this anthology. Poems with the movement of Bliss Carman's "The Gravedigger," which begins:

"Oh, the shambling sea is a sexton old,  
And well his work is done;  
With an equal grave for lord and knave,  
He buries them, every one"

or with the fidelity of William H. Drummonds' "The Wreck of the 'Julie Plante,'" a piece in dialect beginning:

"On wan dark night on Lac St. Pierre  
De win' she blow, blow, blow,  
An' de crew of de wood-scow *Julie Plante*  
Got scar't an' run below,"

are not at all common in this anthology. The reader will observe that Mr. Campbell has devoted twenty-four pages to selections from his own writings. W. D.

**Kikuyu; or, A House Divided.** By Father BERNARD VAUGHAN, S.J. London: Burns & Oates, Ltd. 1 penny.

In our issue of February 14 we mentioned Father Bernard Vaughan's sermon in the Church of the Holy Name, Manchester, which had caused no little excitement in England, and of which extracts had been cabled to this country. It has now been published by Burns & Oates, and when we last heard from London three editions had been called for. It is in Father Vaughan's best style. It shows how Bishop Weston's appeal, reasonable and just as it would be, were he a Catholic bishop calling upon the Supreme Pontiff to judge between him and his adversaries, is most unreasonable in an Anglican calling upon the Primate of the Established Church of England. For the Establishment is dumb. If it pretends to speak it does so, not with the voice of the Catholic Church, but by permission of the State. "The Established Church is, as the *Saturday Review* reminds us, a 'human' institution, a 'national' institution as the *Spectator* describes her. She is, I may add, a parliamentary institution like the Education Department, and nearly as badly managed." Should she attempt to declare herself she could do so only as she has "for three hundred years been declaring herself that hers is the open door, and that on her benches and in her pulpits and at her communion-rails must be found room for all shades of belief."

The Anglican press does not approve of Father Vaughan, as our readers know. In its number of February 6 the *Guardian* speaks of his sledge-hammer style. Some thirty lines lower down it defends Maeterlinck, and tells its readers that "the Index is the silly business of silly old men." Father Vaughan has a sledge-hammer style. But he uses it to smash false systems; he does not descend to personalities. No doubt he has many opportunities. But we cannot conceive him speaking, say, of Convocation, as the *Guardian* speaks of the Sacred Congregation of the Index. And yet there are many who pretend that the Church of England has a monopoly of the amenities! H. W.

**What Men Live By.** By RICHARD C. CABOT, M.D. Boston: Houghton, Mifflin Co. \$1.50.

This book by a distinguished professor of medicine deals

with topics of vital interest to all men. The topics are work, play, love and worship. In discussing them the author, as a rule, displays rare good sense and says many things which are both consoling and illuminating. His chapters on work contain advice which even the wisest can take to heart with profit.

He is equally happy in many of his remarks about worship. It is consoling indeed to find a man of his profession speaking so frankly and earnestly about prayer. He should remember two things, however. Firstly, worship is not only a privilege. It is an inexorable duty. Secondly, the only answer to prayer is not, as he seems to imply, forgiveness of sin. If he examines his own life, he will probably come to the conclusion that there are other answers.

In speaking of marriage the author is not on safe ground. Though he personally believes in monogamy, yet he makes generous allowance for those who do not. He finds no final justification for it in that it is enjoined by Christianity. His reason for this lies in a fundamental misconception of the nature of Christian doctrine. Like a good "Modernist," he feels that "current interpretations of religion are subject to change, and may be modified by the conscience of a later generation." He proceeds to say that exclusiveness in marriage is contrary to the general trend of the times, and he thinks that "if every one willingly agreed to polygamous and polyandrous relations there might be no bitterness or jealousy," and it seems at least possible, he says, that any arrangement which suited parents might be made to suit children. They might not object to being brought up by the State according to the Platonic principle. This is dealing with the natural and positive divine law in a careless fashion indeed. Such statements are altogether out of keeping with the general trend of Dr. Cabot's thought. Moreover, if the conditions which he seems willing to tolerate ever obtain, Christian civilization, and probably every other civilization, are in that instant doomed to destruction. The author should ponder this, pray over it, repent of his words, and denounce the "trend of the times" which is opposed to monogamy. He would thereby confer a much-needed boon on American civilization.

R. H. T.

#### BOOKS AND AUTHORS

Kenedy is soon to publish a new volume of devotional papers by the Rev. Francis P. Donnelly, S.J., entitled "Watching an Hour, a Book for the Blessed Sacrament;" and Longmans, a volume of essays by Wilfrid Ward called "Men and Matters."

"The Heart of the Moor," a recent book by Beatrice Chase, a new Catholic author, is not, as the hasty reader might infer, a psychological study of Othello, but a novel the reviewers are praising. "It creates," an English correspondent writes us, "an epoch in Dartmoor novels, for we have, hitherto, been in the hands of Eden Phillpots and Company, who write coarse and even obscene stories which are vastly annoying to those of us who live here and who really know the Moor and the people. 'The Heart of the Moor' is also an attempt to carry the ideals of noble love, pure marriage and the sanctity of motherhood, together with the existence of God as love, among those who do not read a religious novel or one by a professedly Catholic writer."

"Das Cölner Wirtschaftsgebiet," by von Dr. Otto Hommer, is the tenth volume in a series of "Social Study Trips." In place of introducing the reader to the marvels of architecture and art, or to scenes famous for their historic associations, the authors of these booklets acquaint the student with all the economic, social and industrial features of the cities or

districts with which they deal. Thus in the present number we are familiarized with the social work carried on in Cologne and its industrial surroundings. Particular stress is placed upon the relation of certain natural facilities with the consequent economic developments. The price of the volume is one mark. It is published by the Sekretariat Sozialer Studentenarbeit in M. Gladbach.

Canon Augustus Jessopp and Sir John Tenniel died recently in England. The former was an Anglican clergyman whose "Coming of the Friars" and "One Generation of a Norfolk House" are two books that won commendations from the Catholic reviews. The latter was for fifty years the chief cartoonist of *Punch*. When that paper's attitude toward the "Papal aggression" insanity of 1850 forced Richard Doyle, who was a Catholic, to resign his position as cartoonist, Tenniel proved his fitness for the post by drawing a picture entitled "Lord Jack the Giant Killer," showing Lord John Russell armed with the sword of truth and justice attacking Cardinal Wiseman who was defending himself with his crozier. Sir John Tenniel will be more pleasantly remembered, however, for illustrating so admirably those immortal nonsense books, "Alice in Wonderland" and "Through the Looking Glass."

"Love's Lantern" is the title of the following verses which Mr. Joyce Kilmer contributes to the *March Century*:

"Because the road was steep and long  
And through a dark and lonely land,  
God set upon my lips a song  
And put a lantern in my hand.

"Through miles on weary miles of night  
That stretch relentless in my way,  
My lantern burns serene and white,  
An unexhausted cup of day.

"Oh, golden lights and lights like wine,  
How dim your boasted splendors are!  
Behold this little lamp of mine;  
It is more star-like than a star!"

Catholics who are aware of the important step Mr. Kilmer has recently taken may discern in the foregoing lines a mystical beauty that will escape the careless reader.

The *London Times' Literary Supplement* has these words of praise for Mgr. Robert H. Benson's latest novel: "'Initiation' is at once a sermon and an interesting study of men and women. He has a way of making his point without distorting his evidence—which is a feat not always achieved by the writers of thesis books and plays. The point of 'Initiation' is that suffering, inevitable in human life, cannot be seen as good and turned to good either by defiance or by cowardly submission. It must be accepted as part of the order of the world—an order which for Monsignor Benson means, of course, the will of a beneficent Providence. He shows us a very attractive young man, Sir Nevill Fanning, a pagan at heart although born a Catholic, passing by various stages from hatred of the thought of suffering to a strong acceptance of the more than common measure of it that fell to his share. The sins of his father had doomed him to an early and terrible death; but first he must endure the shattering of his earthly ideal in the girl he loved. The boy himself, though not of a very subtle nature, is a consistent and individual character. Finer work is shown in the handling of the frantic egotist whom he wanted to marry—a woman whom we do not remember to have met in a novel before, though she is not as rare as she should be in real life; and finer



still in the 'psychology' of Nevill Fanning's aunt, whose beautiful nature shines in every chapter of the book. Monsignor Benson has written nothing profounder and more sensitive than his description of Aunt Anna's conquest over her jealousy of the God to whom Nevill turned, rather than to herself, for his support in the last dreadful months of his life. We must add to the list, too, one of the most lifelike small boys ever drawn. Nothing, in fact, is twisted, either in character or incident, for the sake of the moral; and though Monsignor Benson has certain little tricks of writing that lose their effect with familiarity, the book has all the intensity and the intimacy of his best work. "Initiation" has just been published in this country by Dodd, Mead & Co.

Many of our readers will be interested to learn that the Catholic University of America and the Catholic University of Louvain, having jointly undertaken, two years ago, the publication of the "Corpus Scriptorum Christianorum Orientalium," are pushing on steadily with this vast work. The enterprise was begun in 1903 by Dr. Chabot, of Paris, who determined with the cooperation of various scholars to do for all the scattered documents extant in Syriac, Coptic, Ethiopic, Arabic and Armenian what Migne did for Greek and Latin Patrology. More than seventy volumes of the "Corpus," either texts or translations, have already been published, but so numerous are the Oriental texts stored away in the world's great libraries that more than 900 volumes will be printed, it is estimated, before the work nears completion. The prominent part that the Eastern Churches took in the theological disputes of the early ages of Christianity, the primitive elements they have preserved in their liturgies, and the value of their commentaries on the Scriptures make the "Corpus" indispensable to all who have first-hand investigations to carry on in those fields. The collection will be a noble monument to Catholic scholarship. Dr. R. Butin, S.M., of the Catholic University, Washington, will give enquirers full information about the work.

#### BOOKS RECEIVED

**M. H. Gill & Son., Dublin:**

Letters of Mary Aikenhead. 10s. 6d.

**G. P. Putnam's Sons, New York:**

Horace Blake. By Mrs. Wilfrid Ward. \$1.35.

**Longmans, Green & Co., New York:**

Vices in Virtues and Other Vagaries. \$1.20.

**Henry Holt & Co., New York:**

When Ghost Meets Ghost. By William De Morgan. \$1.60.

**Macmillan Co., New York:**

The Treasure. By Kathleen Norris. \$1.00.

**Houghton, Mifflin Co., Boston:**

The Wolf of Gubbio. A Comedy in Three Acts. By Josephine Preston Peabody. \$1.10.

**Oxford University Press, New York:**

A Century of Parody and Imitation. Edited by Walter Jerrold and R. M. Leonard.

**Chas. Scribner's Sons, New York:**

The Religion of Israel, an Historical Study. By Henry Preserved Smith. \$2.50; Hebrew and Babylonian Traditions. By Morris Jastrow, Jr., Ph.D. \$2.50; Moral Leadership and Other Sermons. By Leighton Parks.

Latin Publication:

**B. Herder, S. Ludovici:**

Compendium Theologiae Dogmaticae Auctore Christiano Pesch, S.J. Tomus IV. De Sacramentis. \$1.60.

Pamphlets:

**Fr. Pustet & Co., New York:**

The Relation of the Catholic Church to Education, Arts and Sciences. By Rev. Dr. Raphael M. Huber.

**Catholic University Bulletin, Washington:**

The Seventh Centenary of Roger Bacon, 1214-1914. By Fr. Paschal Robinson, O.F.M.

**Joseph Berning, Cincinnati:**

The Monk's Pardon. A Dramatization of Raoul de Navary's Novel of that Name. In Four Acts. By J. Herman Thuman; The Robbers of Mt. Kulm, or The Power of Faith. In Five Acts. Translated by Anthony Dittrich.

#### EDUCATION

##### Catholic Teachers for Catholic Schools

Going over, with an associate, the recent discussion in Washington and elsewhere of the impudent representations made to President Wilson by the editor of the *Protestant Magazine*, because the former happened to have a Catholic Private Secretary, the conversation by some whimsical chance led to a phase of educational policy sometimes little heeded by Catholics. Briefly, the development of our chat led to these considerations:

In this day and generation when the question of Catholic education has been so persistently agitated, and the duty which devolves upon parents of sending their sons and daughters to Catholic colleges has been so repeatedly pointed out to them, it is to be deplored that some of these institutions, while catering for Catholic students, are considerably wanting in the spirit that should characterize a Catholic school. Besides fidelity to the highest ideal and staunchness in the faith this spirit connotes *zeal*; such zeal as will exercise a vigilance over even so subtle and intangible a thing as atmosphere, by which young people are as substantially affected as by companions or books. There are many things that militate against the quality of atmosphere. That which comes most readily to mind, perhaps because it is the most conspicuous and the easiest to remedy, is the employing of Protestant, or at least, non-Catholic professors, a practice not nearly so infrequent as its inconsistency with Catholic purposes would lead one to suppose.

Until the last Protestant teacher leaves the last Catholic institution that harbors him, it will always be a cause of wonder to loyal Catholics that such a state of things exists. When one considers that in many "non-sectarian" schools, it is only necessary for a candidate for the teaching profession to hear a name that marks him or her for a "Papist" to insure that candidate's rejection, the wonder grows that we still have Protestant professors instructing Catholic youth in Catholic colleges, while Catholic teachers are either without appointments, or are holding positions inferior to their qualifications.

It is to be feared that a mistaken idea obtains, that it is well for us to be broad, even in matters where broadness is near kin to laxity. A Protestant professor of mathematics or penmanship is a hindrance to the growth of Catholic atmosphere, but there is no position in which he is so out of place as in a history course. It were not rash to say that, next to philosophy, there is no subject in the college curriculum of such vital importance as history. It is during those years, rather than earlier, that it is so strong a factor, making for sound judgment and power; when those potent weapons, facts, and the reasons for things are being stored away for future use. In no subject is there so great an opportunity to distort the truth concerning the Church in her many and varied relations in every period of world history. It must be patent to anyone who thinks that a study of European history, medieval and modern, from a manifestly Protestant text-book expounded by a Protestant professor, is in grave danger of being defective. We do not blame the professor. He labors according to his lights. But why try to kindle a Catholic fire with a Protestant torch? With the best intentions in the world, he, after all, can view the Church only as an extern. The action of the Church in national affairs, the relations between the Papacy and monarchs, are merely so many political intrigues, of no more importance to him than Napoleon's continental maneuvers. Such teachers and teachings constitute one of the grave reasons for condemning secular schools, yet we have known them to flourish in professedly Catholic institutions.

It is said that these professors say nothing that could be offensive to Catholics; but this is not the whole of the matter. Often the fault lies not in what is said, but in what is left

unsaid, both in the text and by the professor. An author is careful to balance every virtue of Voltaire's that he can muster against the smallest number of vices he can consistently name. But mere bald statements are made about the Church, the Jesuits, the Popes, with seldom if ever any explanatory or justifying circumstance.

Young students who have never covered the ground before, and who have, at best, only vague notions about the Church in the middle ages, or in modern ages either for that matter, are not in a position to take a man's measure in regard to his attitude of mind in such subjects as these. They pronounce him "broad" or "fair," through ignorance. Besides, the necessity for so judging places a student in a false position. He or she is constantly in a defensive attitude of mind, which, however commendable in debate, is out of place in the class-room.

We hear such remarks as this: "It is good for the student to hear the other side," or "to hear both sides." We find it difficult to determine what is meant by the "other side," unless it be the side whose energies are chiefly expended in maligning the Church, or at best ignoring her. It seems a strange, if not blasphemous, anomaly that there should be Catholic institutions which afford an additional opportunity to that occupied by press, literature and text-book, to expound to Catholic students this anti-Catholic view of history and life.

#### Knights of Columbus Scholarships

AMERICA has received from Monsignor Shahan, the Right Reverend Rector of the Catholic University, Washington, the following copy of the call for applications on the Knights of Columbus Graduate Scholarships at the University. We publish the call to do our share in bringing the knowledge of this munificent foundation to every part of the Catholic Church in the country:

The fifty graduate scholarships founded in the Catholic University of America by the Knights of Columbus are now open, where practical, to competitive examination.

I. Only young laymen who have obtained the degree Bachelor of Arts, Bachelor of Science, or a corresponding degree are eligible to these scholarships. Bachelors of Law must have previously obtained the A. B. degree.

II. Applicants must be, by preference, Knights of Columbus, or sons of members of the Order, and must contemplate going on for the Master's or Doctor's degree in the schools of philosophy, sciences, letters, or law.

III. These scholarships furnish board, lodging and tuition during the time prescribed for the aforesaid degrees. All other expenses, laboratory fees, etc., are at the charge of the student.

IV. Forms of application may be obtained from Right Reverend Thomas J. Shahan, D.D., Rector of the Catholic University. These forms call for the full name of the applicant and correct address; place and date of birth; accurate record of primary school, high school and collegiate education. The candidate should also state the principal study which he desires to take up.

V. The candidate must present three certificates: (a) From the Grand Knight of his Council attesting his right to compete; (b) from his parish priest attesting good moral conduct; (c) from the president or secretary of his college attesting the graduate degree received.

VI. Applications will be received by the Rector of the University until April 1, after which date the exact time, place and conditions of the examination will be communicated to all eligible applicants.

VII. Graduate students of the current year may take the examination, but must have obtained the requisite degree before entering the University.

VIII. The successful candidates must present themselves at the University on the opening day of the scholastic year, September 29, 1914.

#### SOCIOLOGY

##### Parents, Children and the True Religion

A number of clergymen, meeting somewhere in Illinois, passed a resolution to the effect that every American child has the inalienable right to be taught the religion of its parents. They had an end in view; the resolution seemed a means to the end, and so they passed it. Yet had there been one among them with a knowledge of elementary ethics, he could have pointed out the many errors it contains. In the first place a child has no formal rights but radical rights only, which become formal as the child, growing up to maturity, becomes able to understand their titles, and to have a reasonable will, based upon that understanding, to enforce them. This is so universally understood as to form part of the law in every land, which fixes the age for one to pass from the condition of pupilage, wherein his rights are still but partially recognized, into the full use of them. Moreover, if the child has the right in question, he must be able to enforce it; for a right that can not be enforced is, at best, a suspended right, and may become practically no right at all. On the other hand, the supposed right to be taught the religion of one's parents is necessarily active at the earliest dawn of reason. Against whom will the child of five or six years enforce his right? Evidently against his parents, summoning, if necessary, the civil power to assist him. The idea is absurd. Again we are told the right is inalienable. If so, it comes into the same category as the right to life and the means of preserving it. The enforcing of it would become obligatory, unless it came into collision with some higher right, or could be subordinate to some higher good, conditions inconceivable if religion be rightly understood. But suppose one parent to be an Episcopalian and the other a Presbyterian, the child would be obliged to enforce its right to be taught both religions, to be taught contradictions, which is also absurd. It is the American child that has this inalienable right. This may mean that the right is a consequence of the child's Americanism. But this is not inalienable. One may renounce it and become a Mexican citizen, for instance. How then can it be the foundation of an inalienable right? Besides, as an American the child is under a constitution that abstracts from all religions. Hence, so far is its Americanism from giving it an inalienable right, that it does not even give it a constitutional right in the matter. Besides, the resolution is absolutely general. Accordingly, the American child has an inalienable right to be taught Confucianism, Buddhism, Judaism, Mohammedanism, Spiritualism, Christian Science, Mormonism, Positivism, Agnosticism, Methodism, Episcopalianism, Ethical Culture, or any other according to the opinions of its parents; and, if after its birth, they should change, say, from Episcopalianism to Mormonism, it would lose its inalienable right to be taught the former, and acquire an inalienable right to be taught the latter—a contradiction in terms. Indeed, an inalienable right of which the matter depends upon chance, accident, or the whim of another is as clear a contradiction in terms to those who will pause to weigh their words and clarify their ideas.

Though the child is incapable of actual rights, it is not therefore unprotected. The obligation of parents to teach their children the true religion as far as they can, like all their other parental obligations, arises out of the natural law. It receives its perfection from supernatural revelation and binds them in the sight of God, to Whom they will have to render an account of their discharge of it. It is, moreover, chief among those obligations. The child is born into this world with a supernatural destiny to be attained only in heaven. It has, therefore, the radical obligation of using the means to attain that destiny, namely, the practice of religion. This obligation develops as the child's intellectual life develops; and parents are, therefore, strictly bound to see that its knowledge of the



obligation and its familiarity with the means of discharging it grow together with that development. Hence we can see that, besides their obligation to know and practice the true religion in order to attain the end of their creation, parents, as such, have an additional obligation in the matter, since God has put into their hands, in no small measure, the eternal fate of their children. In a very real sense we may say that their obligation as parents is graver than their obligation as individuals. If, as individuals, they chose to be ignorant of the true religion, or to refuse to practise it, they alone will have to bear the penalty; if, as parents, they do so, they involve, as far as they can, their children in their ruin.

We say that parents are obliged to teach their children the true religion as far as they can. Every parent must teach the child those truths that are certain to all, either because they are perceived by the simplest exercise of reason, or because they have the authority of the consent of all mankind from the beginning. Such are the existence of God the Creator, and our obligation as creatures to serve Him and the reward or the punishment that await us in a future life according as we discharge our obligation or ignore it. Christians are bound to teach their children the great truths of Christianity, the Fall of Man, the Redemption by Christ, the Incarnation, the Trinity, Baptismal Regeneration. Catholics are bound to teach the whole revealed religion received from Christ through the infallible Church. Protestants are not bound to teach their own forms of Christianity; because no Protestant, Methodist, Baptist, Episcopalian, can say that the specific differences that distinguish his religion from others, are truths; consequently, he can not claim that they belong to the service of God. But he ought to reflect that, from his obligation to teach the true religion, may be deduced the great probability, to say the least, that God has not left the world without the means of discovering that true religion; and should set to work seriously to study the question. To guide him in the matter we may lay down this self-evident principle, that God does not go backward in revealing Himself to man; hence the true religion is not to be found by dropping all matters in dispute among the many sects. This would throw the world back on merely natural religion; while all admit that Christianity, as a revealed religion, was a great advance on natural religion. Indeed, one who examines the matter carefully sees that for the human race there never has been a religion purely natural. One way or another, the primal revelation of God and of the Redeemer who should reconcile man to Him, has permeated the errors of fallen man. Hence the true religion and the definite Christian religion, practical, not speculative, authoritative for every individual, not a matter of choice, are identical. With this to guide him, no parent, anxious to teach the children the true religion, need remain long in doubt as to where it is to be found.

H. W.

#### NOTES AND COMMENTS

Those responsible for what is printed in the *American Economist*, a review that is published weekly by the American Protective Tariff League, doubtless have no desire to wound the religious susceptibilities of any of the paper's readers. Therefore we need but call to the attention of the League's officers and managers a very objectionable cartoon that appeared in the *American Economist* for February 20. The drawing represents the "American Farmer" tied to the cross of "Free Trade." As the picture for obvious reasons must be highly offensive to whole classes of the review's subscribers, we are confident that suitable apologies will now be made by the publishers of the *American Economist*, and that a more watchful eye will be kept in future on the cartoonist's pencil.

Just at present a number of good people are disturbed by an item in a daily paper to the effect that "The Imitation of Christ"

is on the "Index." There is no need of alarm. Kempis is not, never was and never will be on the "Index." The book which is banned is "The Imitation of Christ" as interpreted by Castellio. The interpretation is bad and for that reason alone the book is prohibited. If a man were to issue a Bible with the sense perverted to such evil purposes, the volume would be placed on the "Index." No one would therefore say that the authentic Bible was or is prohibited to Catholics. Here is the case in a nutshell. Apply this to Castellio's interpretation of Kempis. But why will intelligent people persist in indulging in hysterics over newspaper items concerning Catholic doctrine and polity? Fallible in all things, secular papers are doubly fallible in regard to the Church. Fitter mediums of enlightenment on Catholic matters are easily found.

The fad and fancies of "Feminists" are growing apace. These progressive ladies are now refusing to adopt the names of their husbands. To do so would weaken their personality, and that must be preserved at all costs. Recently a newly-married "Feminist" summed up the judgment of her class by saying: "To take another name would be forcing my friends to think of me in an entirely new set of symbols. This would weaken personality by confusing the visualizations which result from the pronunciation of names." The names of the children are a matter of small importance. Some may bear the father's name, others the mother's name. "Feminists" will take heart from the attitude of the Anglican bishops who, according to press despatches, look with favor on the elimination of the word "obey" from the marriage service. The inspired St. Paul has little authority in certain circles. Another long stride toward the disintegration of the unity of the family has been taken. Moral anarchy is nearer at hand. Women will be the chief sufferers.

The Guarantee Trust Company of New York has announced an arrangement with the Life Extension Institute by which its 450 employees will receive from that company life extension services. This means that health examinations with a view to prevention of illness, and educational service to guard the health of the employees, will be provided free of cost. The news item has the addition that "this is the first business institution to adopt the new life-saving service, organized by the Life Extension Institute, with which ex-President Taft is associated in an advisory capacity." This may be true of the United States, but the practice has been long in vogue among the St. Vincent de Paul societies and Catholic social institutes of Belgium and Italy. It was, moreover, common among the guilds of the Middle Ages—those ages that are still so "dark" to modern enlightenment.

The Census Bulletin takes note of the mother tongues as well as the nationalities of immigrants. In 1910 New York's people of foreign birth or parentage formed 70 per cent. of its population. The bulletin divided these into four groups: Italians 12 per cent., Germans 18, Yiddish and Hebrew 19 and "English and Celtic" 21. We wonder where the Slavs are, and who the "English and Celtic" are. We presume that at least twenty out of the twenty-one in the "English and Celtic" group could be correctly set down as Celtic, although English is the language in which they express it. It is estimated that New York to-day has 1,142,000 of the "English-Celtic" group, 1,013,000 Hebrews, 989,000 Germans and 646,000 Italians. Where are the old Americans, the sons and daughters of the Revolution? They are vanishing, because, while the immigrants propagate families, they, as a rule, do not.

It is noteworthy that French immigrants give no trouble to our law-makers. They do not come. France has none to spare.

She has not citizens enough for her own needs. Makers of our immigration laws should note this, for we should be in the same position except for immigrants. Nearly two million French families, or about one-sixth of the whole, have no children. There are three millions that have but one child, one and a half millions with two, one million with four, and half a million with five. Births did not fill the gaps of death, and the births in wedlock were lower than the general percentage, a fact of sinister significance. But in Brittany and other districts where the Faith is vigorous the rate was normal or higher. Dechristianization in the schools has reacted on the fundamental virtues in the way that was to be expected. It is destroying the life as well as the morals of the nation. Christian teaching and practice are the counterbalance. Here, as in France, like causes produce like effects.

The South Carolina House of Representatives, on demand of the Governor who has been so violently rocking the ship of State, has passed a law prohibiting white teachers for colored schools. The *Charleston News and Courier*, the *Columbia State*, and the best papers and people in the community are opposed to such unjust and injurious legislation. It appears that even a majority of the representatives share this view, but are afraid of the cry that the Governor knows how to raise in their constituencies. For the same reason they will probably pass two other bills which are before them, one limiting the acreage that negro farmers can acquire, and another prohibiting the employment of negroes in factories, except in menial positions that whites refuse. Negro farmers have been rapidly acquiring ownership of lands on which they work, while the whites have been losing or leaving them. Hence the legislation to protect white laziness and punish negro industry. It is clear that such laws are not only flagrantly unjust, but a menace to the industrial progress of the State. They are also an admission of the whites' industrial inferiority. As long as this lasts, special privileges and unjust discrimination may promote political dominance, but not superiority.

There has been a little storm at Pennsylvania University. Some of the professors had been teaching wild doctrines, subversions of all morality and law, as professors are wont to do in such institutions. When the authorities mildly disapproved the professors grew indignant. They would submit to no curtailment of their academic freedom. Repression of free speech, no matter how shocking, was destructive of originality. Apparently, the more they shocked, the more original they were. The "Alumni Register," on the part of the Trustees, submitted that they should stand for sound thought and a guarded education, and if professors could not do what they were paid for, they should resign. The undergraduates, however, championed "academic freedom," for the fine educational reason that the more revolutionary the doctrines the more interest they evoked. The revolutionaries were neither repressed nor silenced. They continue to teach as subversively as they please; and the "storm" only increased their audience. Catholics who frequent such institutions or think of entering them had better take notice of this. They can get just as good a law and medicine course at Georgetown or Fordham, without intermixtures of educational anarchy.

The New Home of St. Peter's Club, Jersey City, which Bishop O'Connor dedicated recently in presence of 7,000 men, is considered the finest club-house in New Jersey. The club was organized for the Holy Name Societies by Father Mulry, S.J., rector of St. Peter's Church and College, and the building of this fine gymnasium and club-house was the result. Fitted with every variety of recreative appliances, mental and physical, it eliminates excuse or necessity for Catholic young men to fre-

quent the Y. M. C. A. or other sectarian institutions. The complete club-house is more than a safeguard. It can be made a nursery of varied Christian activities, and our Catholic societies everywhere, whether the Holy Name Society, the Knights of Columbus, the Hibernians or others, could not do better for themselves and their purposes than imitate St. Peter's Club, and make the erection of such a building their immediate objective. With little qualification it may be said: After Church and School comes the club-house.

On February 22 the Archbishop of San Francisco laid the cornerstone of the Young Men's Institute and Donohue Library Building. A good many years ago Mrs. Peter Donohue left in her will a sum of \$100,000 to provide a Catholic library for San Francisco. It was soon perceived that the amount was insufficient for a building and equipment worthy of the name and for an endowment for maintenance, and so the capital was allowed to accumulate its interest. Shortly before the great fire of 1906 the matter was taken up afresh, but that calamity put a stop to the project. The diocese was too busily engaged in restoring what it had lost to enter upon a new undertaking.

For years too the Young Men's Institute of San Francisco had in mind the erection of a hall worthy of this excellent organization. Their plans too were changed by the fire. A couple of years ago it occurred to the Archbishop that the two ideas should be united and that he would find in the Institute a body of responsible men to carry out and perpetuate Mrs. Donohue's designs. The Institute fell in with his views and raised funds by means of stock issued to its members. An excellent site was obtained on Oak Street near Van Ness Avenue, close to the new Civic Centre, and Mr. William Shea prepared the plans of a handsome Ionic building which will accommodate the Donohue Library of 30,000 volumes on the ground floor, the Institute headquarters, reading rooms an athletic department, swimming pool, the headquarters of the Young Ladies' Institute, a sister society, council halls with all the offices desirable for the management of such a building and the comfort of its occupants. The building will be ready for opening early in the Autumn.

The New York Diocese has just lost a noble priest by the death of Rev. Malick Cunneen, rector of St. Raphael's Church. Born in 1855, he was graduated from Manhattan College in 1874, and ordained to the priesthood in 1879. During the thirty-five years of his priesthood Father Cunneen was a conspicuous figure amongst the clergy of the city. Civic and religious movements for the betterment of the poor and unfortunate had his consistent sympathy and support. He leaves behind him the record of a life well spent in a holy cause.

The Rev. Jeremiah F. X. Coleman, S.J., died at St. Ignatius' rectory, New York, on February 24. Born in Brooklyn, August 20, 1851, he entered the novitiate on the completion of his education. From the very beginning of his training he displayed earnest piety and unbounded zeal. As a youth he determined to devote himself to the Indian missions; but his superiors felt that for a time at least, his field of activity was nearer home. Soon after his ordination he began his career as a parish priest. All who were brought into contact with him pay tribute to his loftiness of purpose and unstinted devotion to his labors. Poor and rich alike were the objects of his pious solicitude. He was no respecter of persons. His zeal reached out to all. His single aim was to save souls. Boston, Troy, White Marsh, Frederick and distant Jamaica bear witness to the truth of this. For the last seven or eight years Father Coleman had been a patient sufferer. His death was like his life, full of faith and confidence in God.